Life's Companion

Reflections in the Spirit of
J. Krishnamurti

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“In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either the key or the door to open, except yourself.”

“Truth is a pathless land. Man cannot come to it through any organisation, through any creed, through any dogma, priest, or ritual, not through any philosophical knowledge or psychological technique.”

“The ability to observe without evaluating is the highest form of intelligence.”

“Freedom and love go together. Love is not a reaction. If I love you because you love me, that is mere trade, a thing to be bought in the market; it is not love.”

“It is no measure of health to be well adjusted to a profoundly sick society.”

“When the mind is completely silent, then that which is timeless and sacred comes into being.”

“To understand yourself is the beginning of wisdom.”

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Introduction

Humanity stands at a crossroads. One sees the world moving toward increasing division—nation against nation, group against group, man against man. Each seeks security in separation, yet in separation there can only be conflict.

Fear also deepens as machines and artificial intelligence take over the labours of man. When identity is tied to work, status, and survival, the loss of work becomes the loss of meaning.

And there is the quiet trend of families shrinking to one child, or none at all—an expression of insecurity, of doubt, perhaps of indifference. What does this mean for the continuity of mankind?

So, the question inevitably arises: What is the future of humanity?
If we continue on the path of fear, division, and self-interest, the future is but the extension of the present—more conflict, more insecurity, more emptiness.

But the future of humanity is not fixed. It is being shaped now, in each moment, by the way we live, the way we relate, the way we think. If the mind remains bound by the "me"—by ambition, fear, and separation—the future is darkness. But if there is the ending of the self, if there is compassion and the flowering of a silent mind, then the future opens into an entirely different order.

The true question, therefore, is not what will happen tomorrow, but whether we can live differently today—

without division, without fear, without the burden of becoming. In such living, life itself becomes a companion—revealing clarity, love, and freedom in the very midst of our daily existence.

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Operating Under Fire & The Timeless Awareness

The Origin of Life as per science

1. The Big Picture

Life did not appear suddenly in its complex form. Scientific understanding suggests that life on Earth emerged gradually, through a series of chemical and physical processes, beginning around **3.5–4 billion years ago**. These processes transformed simple molecules into more complex ones, eventually leading to the first self-replicating systems and primitive cells.

2. Conditions on Early Earth

- **Age of Earth**: Formed ~4.5 billion years ago.
- **Atmosphere**: Early atmosphere was very different from today. It lacked oxygen and was likely composed of gases such as methane (CH_4), ammonia (NH_3), hydrogen (H_2), carbon dioxide (CO_2), nitrogen (N_2), and water vapor (H_2O).
- **Energy Sources**: Lightning, volcanic activity, ultraviolet radiation from the young Sun, and hydrothermal vents provided the energy needed to drive chemical reactions.

These conditions were favourable for the formation of organic molecules—the building blocks of life.

3. The "Primordial Soup" Hypothesis

First proposed by **Alexander Oparin (1920s)** and **J.B.S. Haldane (1920s)**.

- They suggested that early Earth had shallow oceans rich in organic molecules—a "primordial soup."
- With enough time and energy (lightning, UV rays), simple molecules like methane and ammonia could

combine to form more complex organic compounds such as amino acids, nucleotides, and sugars.

4. The Miller-Urey Experiment (1953)

- Conducted by **Stanley Miller and Harold Urey**.
- They recreated early Earth's conditions in a closed apparatus: water (to simulate oceans), gases (methane, ammonia, hydrogen), and electrical sparks (to simulate lightning).
- After a week, they found that **amino acids**—the building blocks of proteins—had formed spontaneously.
- This experiment demonstrated that **organic molecules can arise from non-living matter** under plausible prebiotic conditions.

5. Formation of Biological Molecules

- **Amino acids** → combine into **proteins** (enzymes, structural components).
- **Nucleotides** → combine into **RNA/DNA** (genetic material).
- **Lipids** → naturally form **vesicles or membranes** when placed in water, leading to primitive cell-like structures called **protocells**.

6. The RNA World Hypothesis

One of the most influential modern ideas:

- Suggests that **RNA** was the first genetic molecule, because RNA can both **store information** (like DNA) and **catalyze chemical reactions** (like proteins).

- Evidence: certain RNAs called **ribozymes** can catalyze their own replication.
- This implies that an early "RNA world" may have existed, where self-replicating RNA molecules kickstarted evolution.
- Later, DNA and proteins took over as more stable and efficient molecules.

7. Role of Hydrothermal Vents

- Found deep in the ocean, where superheated water rich in minerals gushes from cracks in the seafloor.
- These vents provide **heat, chemical gradients, and mineral surfaces** that may have catalyzed the formation of organic molecules.
- Some scientists argue that life may have begun in these environments, not in a surface "soup."

8. Panspermia Hypothesis

- Suggests that the building blocks of life—or even primitive life forms—may have come from space, carried to Earth on comets or meteorites.
- Supporting evidence: some meteorites contain amino acids and organic molecules.
- However, this shifts the question to how life began elsewhere.

9. From Chemistry to Biology

- **Protocells**: Lipid molecules can self-assemble into small vesicles, trapping organic molecules inside. These structures resemble primitive cell membranes.
- When RNA or proteins entered these protocells, they gained the ability to replicate and evolve.

- Over time, natural selection favoured more stable and efficient systems.
- This gave rise to the **Last Universal Common Ancestor (LUCA)**, about 3.5–3.8 billion years ago—the ancestor of all life we see today.

10. Current Understanding

- Life originated through **abiogenesis**: the natural process of life arising from non-living matter.
- The exact pathway is still unknown, but most scientists agree it involved:
    1. Formation of organic molecules.
    2. Assembly into polymers (proteins, RNA, DNA).
    3. Development of self-replicating systems (likely RNA).
    4. Formation of protocells.
    5. Evolution by natural selection leading to true cells.

11. Open Questions

- Did life begin in shallow ponds, deep-sea vents, or even icy comets?
- Was RNA truly the first genetic system, or was there something simpler before it?
- How did the leap from chemistry to biology—non-life to life—actually occur?

Science continues to explore these mysteries with laboratory simulations, deep-ocean research, and space missions searching for organic molecules on Mars, Europa, and Enceladus.

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Life: Science and the Search for Meaning

Science has given us remarkable insight into the origin of life. It tells us how, in the vastness of time, from gases and water, from lightning and heat, the first fragile molecules formed. It shows how, step by step, chemistry gave rise to biology, how simple matter became complex, until life appeared. This is knowledge—precise, measurable, ever expanding.

But beyond this knowledge, there is a different question altogether: **what is life now, as it is lived?**

The scientist may trace back to RNA, to protocells, to the last common ancestor. But in the present moment, here as you sit and breathe, life is not an explanation. It is a living fact. The tree swaying in the wind, the bird in flight, the beating of your heart—all this is life. To know its history does not mean you have touched its essence.

Thought, with its analysis and theories, seeks security in explanations. It wants to say: "This is where life began, this is why it exists." But explanations, however beautiful, are still within the field of thought. They do not reveal the mystery of living.

When the mind is still, when it is not chasing after causes or clinging to conclusions, then there is a direct perception of life. Not the life described in books, not the life explained in scientific charts, but the life that is now—the movement of wind, the flowing of blood, the silence of being.

Science gives us the story of beginnings; it is invaluable. But the ending of sorrow, the freedom from fear, the flowering of compassion—these are not found in time, nor in history, nor

in evolution. They are found only when thought is quiet and the mind sees directly.

Then life is not a puzzle to be solved, nor a chain of accidents explained. Life is wholeness, immeasurable, sacred.

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The Purpose of Life

1. The Human Urge for Purpose

From childhood, we are conditioned to ask: *Why am I here? What is the purpose of my existence?* Religions promise salvation, philosophers offer ideals, society prescribes duties, and gurus assure a higher destiny. Each answer gives comfort, a sense of direction. But Krishnamurti warns that such purposes are often the projections of desire—the mind seeking security in meaning.

When the mind is frightened of emptiness, it invents a goal. It says, *"I must become something—holy, successful, enlightened."* But is that real purpose, or merely the continuation of thought in another form?

2. The Trap of Becoming

For Krishnamurti, life's purpose is not found in becoming. Becoming implies comparison, time, and struggle—always moving from what is toward what should be. This movement creates conflict: the "me" striving for a future ideal.

He asks: *Can you live without becoming?* If you are always climbing toward a goal, you never look at the flower by the roadside. You miss the living moment.

Thus, any fixed purpose given by thought—whether survival, service, or salvation—keeps the mind within its own prison.

3. Life as Wholeness

Krishnamurti turns the question upside down: instead of asking, *"What is the purpose of life?"* he asks, *"Why should life have a purpose at all?"* Does the bird sing because it has a goal? Does the tree grow because it has an ambition? They live, they express their nature. In that expression there is beauty, order, completeness.

So too with human beings. Life is not to be reduced to a narrow function, but to be lived fully. When the self is absent, when thought is quiet, life reveals its sacredness—not as a purpose, but as a fact.

4. Awareness and Freedom

For Krishnamurti, the true "purpose"—if we can use that word—is to live in freedom. Freedom from fear, freedom from conditioning, freedom from the endless chatter of thought.

Such freedom is not a distant goal; it is present now, in the simple act of observing what is without choice or distortion. When the mind sees itself as it is—its anger, jealousy, fear, or ambition—without escape, condemnation, or justification, there is an ending. In that ending, the movement of becoming ceases, and a real quality of living begins: the quality of choiceless awareness.

That living is not mechanical; it is natural, creative, compassionate, and intelligent. From this awareness arises order—not imposed by discipline or control, but born of direct understanding.

5. Compassion and Love

When the self with all its struggles subsides, something immeasurable takes place: love. Love not as desire or

attachment, but as the natural fragrance of a mind that is quiet.

Perhaps one could say: the purpose of life is love. But even here, Krishnamurti cautions—do not make love into an idea to be pursued. See it directly: when the self ends, love is. And where love is, life has its own order, its own sacredness.

6. The Ending of the Question

So, in the deepest sense, life has no *external* purpose. It is not a journey to a final destination, not a means to an end. Life is its own meaning.

When the mind stops searching for purpose, when it is still, choicelessly aware, life reveals its beauty. In that seeing, every act—walking, teaching, healing, planting a seed—becomes whole, complete in itself.

Then the question dissolves. The purpose of life is not to become something, but simply to live—to live with awareness, with compassion, with intelligence.

Life is sacred when lived without purpose created by thought. Its only "purpose," if one insists on the word, is to be lived wholly, freely, and lovingly, without division.

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The Purpose of Life

The tree does not ask
why it grows.
The river does not seek
a destination.

The bird sings,
and the song is its life.
The flower blooms,
and in that blooming,
all purpose is fulfilled.

But man,
caught in thought,
hunts for meaning,
chasing shadows of tomorrow.

To live without becoming,
to see without a goal,
to love without possession—
that is the flowering of life.

When the self is silent,
when thought no longer measures,
life stands whole,
sacred, without question.

The purpose of life?
Not in reaching,
not in achieving,
not in becoming—
but in being,
fully, completely, now.

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Do not burden yourself with the birth of the universe or the ground of all existence. The mind can speculate endlessly, weaving theory upon theory, belief upon belief, but it will never touch it. Thought cannot hold it; time cannot reach it — not even in a billion years.

What truly matters is not the beginning of all things, but how one lives now. To live without the “me,” without the ceaseless demands of self-centred thought — that is the only discovery. When the “me” has no place, there is love. There is compassion. These are not virtues to be cultivated, not ideals to be practiced, but a natural flowering in the absence of the self.

And perhaps in that flowering, in that state of love and compassion, there is communion with the immeasurable — not sought, not asked for, not imagined, but present in the stillness of a mind that is utterly free.

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Do not seek the origin of the universe;

thought will never touch it.

What matters is to live now,

without the “me.”

In that ending,

love and compassion flower,

and the immeasurable is.

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Do not chase the origin of the stars.

A billion years of thought cannot find it.

Live now without the “me,”

and the immeasurable is already here.

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The self seeks beginnings;

silence touches the eternal.

Where the "me" ends,

love begins.

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Life is sacred; it is whole, indivisible.

It does not belong to thought, nor is it born of time.

It is timeless, flowing as compassionate intelligence,

the very order of the cosmos.

But upon this vastness, thought—

a movement of memory,

of words and images accumulated over a few thousand years—

has imposed a shadow.

It has invented the "me,"

an illusion that claims permanence where there is none.

This illusion has covered life like a veil,

turning what is free and immeasurable

into something small, fearful, and dreadful.

We live in the prison of this illusion,

mistaking the false for the true,

mistaking the self for life itself.
Yet the moment this illusion is seen as illusion,
without resistance, without choice,
it withers away.
Then what remains is life—
whole, undivided, immeasurable,
in which there is no “me” and “mine,”
but only the sacred wholeness of being.

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- Life is sacred,
  not of thought,
  not of time.
  When the “me” dissolves,
  wholeness shines.

- The self is a shadow
  cast by thought.
  When the shadow ends,
  life remains—
  whole, immeasurable.

- Life is the order of the cosmos,
  silent, timeless.
  Illusion alone
  makes it fearful.

- Where illusion ends,
  life begins—
  undivided,
  the song of compassion.

- Thought makes fragments,
  life is whole.
  To see the false as false
  is to live in the sacred.

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❖ ***Life is sacred when the "me" is not.***

❖ ***Thought divides; life is indivisible.***

❖ ***Where illusion ends, the timeless begins.***

❖ ***The self is a shadow—life is the light.***

❖ ***To see the false as false is the birth of truth.***

❖ ***Life needs no becoming; it is whole.***

- ***The immeasurable is here, when the "me" is silent.***
- ***Thought cannot touch the sacred.***
- ***In the ending of illusion lies the beginning of life.***
- ***Wholeness is the song of the cosmos.***

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On Thought

"Thought is old, never new; life begins when thought is quiet."

Thought is the response of memory, the echo of past experience stored as knowledge. It is always old, because it arises from what has been. However subtle, however brilliant, thought cannot touch the new, the immeasurable, the sacred.

Thought is necessary—without it there would be no language, no communication, no daily functioning. It has built bridges, machines, and civilizations. Yet thought is also limited, for it is always a fragment, and whatever is born of the fragment remains incomplete.

From thought arises the "me," the self, the centre around which conflict, ambition, fear, and sorrow gather. The self is not separate from thought; it is thought itself, clothed in continuity. Where the self operates, there is division—between "you" and "me," between "this" and "that," between "what is" and "what should be."

To see the movement of thought without the thinker, without the watcher, is the beginning of freedom. Not to suppress, control, or escape from it, but simply to observe—silently, without choice, without judgment. In such observation, thought comes to its natural place: a tool for practical use, never the instrument of truth.

When thought falls quiet—not through discipline or effort, but by watching itself without the observer—there arises a different quality of mind: an intelligence untouched by

memory, a perception beyond measure. In that silence is love, and in that love the sacred is revealed.

The Movement of Thought

Thought is a shadow of yesterday,
a ripple of memory on the surface of the mind.

It builds, it divides, it names,
but it cannot touch the whole.

The self it creates
is only a fragment wearing permanence.

When the mind sees this,
without effort, without escape,
thought becomes quiet.

In that quietness,
the immeasurable comes into being.

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Thought as Illusion

Thought is limited, conditioned, and divisive. Out of it arises the "self"—the sense of "I" and "mine." What is born of limitation can never be sacred.

Thought, by its very nature, fragments life and creates many so-called "truths," each different for each individual. But that which gives rise to division and contradiction can never be truth. To see this directly is to realize that both thought and the self born of it are illusions.

Take, for instance, how man will die for his God; yet to another, that sacrifice appears senseless. What thought calls "truth" is never truth. Thought, being limited, can only create illusion.

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Question: If thought is limited, why do we depend on it so much?

Answer: Because we have given thought a place it cannot rightly hold. It has its utility in daily living, but we have allowed it to shape our identity, our relationships, even our search for God.

Question: Then the self—this "I"—is nothing but thought?

Answer: Exactly so. The "I" is a bundle of memories, experiences, and images, held together by thought. It appears real because we cling to it, but when seen clearly, it is nothing more than a construct.

Question: If the self ends, what remains?

Answer: There remains a silence that is not manufactured, not imagined. In that silence, there is wholeness, a sense of being without centre, without boundary. That is where love flowers.

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Thought Is Time

Chronological Time

There is the time of the clock — sunrise and sunset, yesterday and tomorrow, the sowing of a seed and the reaping of a harvest. Without this order of time there could be no daily

living. It is necessary for planning, for learning, for survival. This is chronological time, and it has its place.

Psychological Time

But thought has invented another kind of time. It says: "I am this today; I will become that tomorrow. I am ignorant; I shall be wise. I am unhappy; I shall one day be fulfilled."

This movement of thought — projecting the past into the future — is what Krishnamurti called psychological time. In it are comparison, ambition, fear, and endless striving. It is the time of becoming, and in becoming there is always conflict.

Why Thought Is Time

Thought is never free of the past. It is the response of memory, the accumulation of yesterday's experiences, knowledge, and impressions. Whatever thought touches is already conditioned.

When thought projects into the future, it carries the past forward and calls it "tomorrow." This continuity of memory is the self — the "me" struggling to become, to achieve, to arrive.

Thus thought itself is time. The "me" is time. And as long as the mind is caught in this movement, there is no freedom, only the endless extension of the old.

The Ending of Psychological Time

Can the mind see this movement of time and come to the end of it? Not through effort, for effort is still becoming. Not through discipline, for discipline is still the projection of an

ideal. But in direct seeing — when the mind observes thought as time — there is the ending of psychological time.

Then the mind is utterly still. In that stillness there is no becoming, no projection, no illusion of continuity. There is only the timeless.

Living Without Time

To live without psychological time is to live fully in the present. Not in the narrow present of indulgence, but in the wholeness of life now. In such living there is no burden of the past and no fear of the future. There is love, compassion, and clarity. And in that silence of time ending, the sacred may be.

To go beyond time is not to escape into dream or fantasy,

but to see directly that only the present is real.

The Now that is free of past and untouched by future—

a Now that is not a measure, not a movement,

but a silence beyond becoming.

In that silence there is wholeness.

In that wholeness, the sacred is.

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Thought Is Time

The clock turns,

the seed grows,

the body ages.
This is time —
and it has its place.

But thought whispers:
“I was, I shall be.”
It carries yesterday
into tomorrow
and calls it progress.

This is psychological time,
the endless movement of the “me.”
In it are fear, ambition,
sorrow, and struggle.

Thought is memory,
memory is time.
The self is time.

When this movement ends,
time ends.
In that stillness
the timeless is.

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Desire & Observation

Desire is born in the very movement of thought upon sensation. There is perception—an object, a person, a scene. The senses respond naturally, without distortion. That moment of seeing, hearing, or touching is pure. But then thought enters, gives shape to sensation, captures it as an image, and stretches it into time. In that instant, desire is born.

You see a beautiful car. The eye registers it, there is sensation in the nervous system. If it ends there, it is simple perception. But thought says, "How lovely, I want it, I must have it." The image is created, pleasure is projected, and the continuity of that image through time is what we call desire.

Sensation is not wrong; it is natural, part of being alive. But when thought takes hold of sensation, when it sustains and cultivates it into becoming, then desire is formed. And when desire dominates the mind, it brings comparison, struggle, and discontent. The problem is not sensation itself, but the interference of thought, which prolongs and strengthens it.

So, the question is: can there be perception without the intrusion of thought? To look at a flower, to see its colour, its beauty, without the mind immediately saying, "I wish it were mine." To meet life directly, without converting sensation into the pursuit of pleasure.

When there is such awareness, sensation is simply what it is, not stretched into desire. Desire then does not take root. In that freedom from becoming, there is a different kind of energy—a joy that is not sought, a beauty that is not possessed.

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The Birth of Desire

Sensation arises—
the eye sees,

the ear hears,
the skin touches.

Sensation is natural,
whole in itself.
But thought intrudes,
naming, imagining, prolonging—
and desire is born.

When sensation ends in seeing,
not carried over by thought,
there is no desire,
only the beauty of what is.

"Desire is sensation carried forward by thought."

"When thought ends, sensation is whole, and desire does not take root."

"The beauty of life is seen only when sensation is not stretched into desire."

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On Self

1. The Self as Memory

- The self is not some hidden soul or divine spark—it is the **bundle of memory** that thought carries.
- It is made of experiences, pleasures, hurts, beliefs, knowledge, and habits, stored in the brain.
- When you say *"I am"*, that "I" is the accumulated memory of the past.

2. The Self as Image

- The self is the image each of us builds about ourselves: *"I am successful, I am a failure, I am Hindu, I am Christian, I am a doctor, I am intelligent."*
- Others also build images of us, and we live between these two images—what we think we are and what others think we are.
- This image-making is the essence of the self.

3. The Self as Division

- The self divides: *me* and *you*, *we* and *they*.
- From this division arises comparison, jealousy, competition, conflict, war.
- Thought says: *"I am separate, I must survive, I must become."* But this very separateness is illusion.

4. The Self as Time and Becoming

- The self is always trying to become: *"I will be better tomorrow. I will achieve. I will reach God."*

- This movement of becoming projects the future, but it is still based on the past.
- Thus, the self is caught in the wheel of psychological time—past and future—never free in the present.

5. The Self as Fear and Desire

- The self is built on fear: fear of death, of loneliness, of not being someone.
- It is also built on desire: the craving for pleasure, recognition, continuity.
- Fear and desire sustain the illusion of a separate self.

6. The Ending of the Self

- Krishnamurti said: the self is not an eternal entity—it is a movement of thought.
- When thought is silent, the self is absent.
- The ending of the self is not despair, but the beginning of freedom.
- In that freedom, there is love, compassion, and a sense of the sacred, immeasurable.

- *"The self is a bundle of memories, a movement of thought, an illusion of continuity."*
- *"Where the self is, love is not. When the self ends, love begins."*
- *"The ending of the self is not death; it is the birth of freedom."*

Summary:

- The accumulation of memory, knowledge, and experience.
- The image built by thought about oneself.
- The source of division, fear, desire, and conflict.
- Not permanent, but a movement of thought.
- When it ends, there is freedom, love, and the sacred.

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The Self

The self is a shadow,
woven out of memory—
the pain of yesterday,
the hope of tomorrow,
the image that thought repeats.

It calls itself "I,"
it says, "This is mine,
this is me,
this is what I will become."

But what is it?
A bundle of words,
a bundle of fears,
a bundle of desires
struggling to continue.

The self divides—
you and me,

we and they.
From this division
springs conflict,
envy,
war.

The self is time,
forever chasing the future,
forever carrying the past,
never free to live now.

When thought falls silent,
the self is not.
In that ending
is the beginning of freedom.

Then love flowers,
compassion breathes,
and the sacred
is near.

*****

The Movement of the Self vs. The Ending of the Self

The Movement of the Self	**The Ending of the Self**
Built from memory, knowledge, experience.	Freedom from the past; freshness of perception.
Lives in comparison—*better, worse, higher, lower.*	Lives without measure, without rivalry.
Driven by fear and desire.	A mind free from fear, alive in clarity.

Always becoming: *"I will be… tomorrow."*	Living fully now, without psychological time.
Creates division: *me vs. you, us vs. them.*	Wholeness; the observer and observed are one.
Produces conflict, jealousy, violence.	Brings peace, compassion, harmony.
Seeks security in belief, ideology, possession.	Finds security in freedom, in the ground of love.
Restless, noisy, burdened.	Silent, still, attentive.
Mechanical repetition of the old.	Creativity, renewal, the sense of the sacred.

- *The self is a movement of thought—limited, divisive, and restless.*
- *When the self ends, life is whole, free, compassionate, and sacred.*

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The self is an illusion—

a bundle of memories,

desires, fears, and hopes

stitched together by thought.

Thought projects continuity,

and in that projection it says,

"This is me."

But what is “me”?
A word, a name,
a fragile image sustained
by constant remembering.
Remove the threads of memory,
and the fabric collapses.
The “self” was never real—
only a shadow cast by thought.

This illusion is a bottomless pit.
The more you feed it,
the hungrier it becomes.
It cries out for security,
for recognition,
for permanence.
Yet whatever it grasps
slips away,
and so, it falls endlessly
into its own emptiness.

To see this illusion as illusion—
not intellectually,
but directly,

as one sees fire or lightning—
is the ending of its power.
Then life is no longer a pit,
but an open sky,
without center,
without boundary.

In that vastness,
there is no self to suffer,
no illusion to escape.
There is only life itself—
sacred, whole,
beyond the grasp of thought.

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- The self is an illusion.
  Illusion is a bottomless pit.
  Only seeing frees.

- The “me” is but a shadow.
  Fed by thought,
  it falls endlessly into emptiness.

- Illusion hungers without end.
  When it is seen as false,
  the sky of life opens.

- The pit of illusion is endless.
  The ending of illusion
  is the beginning of freedom.

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- ***The self is a shadow cast by thought.***
- ***Illusion has no bottom because it has no ground.***
- ***The "me" hungers endlessly, yet is empty.***
- ***To feed the self is to deepen the pit.***
- ***Illusion thrives on your belief in it.***
- ***The end of illusion is the beginning of freedom.***
- ***Where the self is not, life is whole.***
- ***Illusion is born of thought; life is beyond thought.***
- ***The "me" seeks permanence, yet it is impermanent.***
- ***To see the false as false is to end the illusion.***

*****

Beyond Self

Life is not a thing of thought.
It is vast, whole, and timeless—untouched by the movements of memory.

What we call the "me," the self, is but a shadow, a superimposition born of thought. It is an image woven out of memories, sensations, and words. This "me" has no root in reality; it is an invention, an illusion created by the mind that cannot see life as it is.

Thought itself is of recent origin, a fragment in the long unfolding of existence—only a few thousand years old. Before thought, before language, life moved without division, without the centre we now call "I." In that state, there was no conflict, no separation.

The self, born of thought, is inevitably divisive and self-centred. It breeds comparison, sorrow, and fear. And yet, we have mistaken this fragment for something sacred. We cling to the self as though it were the essence of life, while in truth it is an intrusion, an addition of illusion.

To see directly that the self is an illusion—not through argument, not through belief, but by simple observation—is the beginning of freedom. When thought is seen for what it is, when the "me" no longer interferes, there is a different order altogether.

In that freedom, life is whole, without centre and without boundary. That is reality. That is the sacred.

Life is to be lived as it is –in choiceless awareness, free of the super imposed self.

*****

Beyond the Self

Life is not a thought,
not a name,
not the shadow we call “me.”

The self is woven of memory,
stitched from yesterday’s words,
a veil of illusion
laid upon the living.

Before thought began,
life flowed whole—
without division,
without the burden of becoming.

To see the self as nothing,
to let it fall away,
is to meet life directly,
to stand in the sacred
where no centre remains.

*****

The Illusion of the “Me”

Man has lived for centuries with the belief that within him there is something permanent, something enduring, something he can call the “I.” Around this sense of “me,” he has built religion, philosophy, property, family, ambition, and fear. Yet this very “me” is born of thought, and therefore it is impermanent.

The Birth of the "Me"

Observe closely. A sensation arises—a sound, a touch, a feeling. Thought immediately moves upon it, captures it, names it, stores it as memory. From memory arises the continuity of an image: "this is mine, this happened to me, I am this." Out of this movement of thought the "me" takes root. It is no different from a shadow cast by the body. The shadow changes shape, lengthens or shortens with the sun, but it has no substance of its own.

The "me" is exactly that shadow—projected by thought, sustained by memory, woven out of words, images, experiences. Yet man clings to it as though it were the very essence of existence.

The Illusion of Permanence

Is there such a thing as a permanent "me"—the soul, the atman?

Thought itself is impermanent: it arises and subsides, shaped by time, memory, and circumstance. How then can what thought has put together—the self—be permanent?

When thought, seeing the fragility of its own creation, seeks an immortal soul or a lasting essence, it merely continues its own illusion.

There is neither a self to be improved nor a soul to be preserved. There is only this fact: thought constructs the "me." In the very seeing of this, both illusions—the transient self and the so-called eternal soul—come to an end.

The Nature of Seeing

This is not an intellectual conclusion. If you merely say, "Yes, the self is an illusion," you are still within the field of thought. To see illusion is not to label it as illusion; it is to observe it

directly, without the observer. When you see a mirage in the desert, the seeing itself ends its deception—you don't need to argue with it.

Similarly, when you see the movement of thought as the maker of the "me," the very act of seeing is the ending of that false centre.

The Ending of the "Me"

What then remains when the "me" is not?
Not emptiness, not despair, but a vast stillness. In that stillness there is love—not the love of possession, not the love of dependence, but love without measure. There is compassion that is not cultivated, an intelligence that is not of thought.

To live in that state is to live without fear, without comparison, without the burden of becoming. It is to live wholly in the present, where life itself is sacred.

*****

The Ending of the "Me"

The "me" is a shadow

drawn by thought across the ground.

It shifts, it lengthens, it fades—

but it has no root,

no substance of its own.

There is no temporary self to mend,

no eternal self to guard.

Only the endless play of memory,

naming and claiming,

building an image and calling it “I.”

When the eyes see clearly,

the mirage dissolves.

What remains

is not emptiness,

but a silence vast and alive—

where love flowers without cause,

and life itself

is companion enough.

*****

1. What It Means

- The “self” is the bundle of memories, desires, fears, and ambitions.
- To live without self means to live without carrying this psychological burden.
- The body, mind, and intelligence function naturally, but without the interference of the ego demanding recognition, security, or success.

2. Freedom From Psychological Time

- The self lives in time: *"I was, I am, I will be."*
- It projects into the future—*I will become, I will achieve, I will arrive.*
- Living without self is living in the present, not caught in becoming. Each action, each relationship, is complete in itself.

3. Relationship Without Conflict

- Where the self operates, there is division: *my opinion, your opinion; my desire, your desire.*
- This division breeds conflict in marriage, family, and society.
- Without self, there is no image, no comparison. Relationship is then direct, fresh, without conflict.

4. Love Without Possession

- The self turns love into desire, attachment, jealousy.
- Without self, love is not possession, not dependence. It is care, compassion, and freedom.
- In such love there is no "giver" or "receiver"—love simply is.

5. Intelligence Without Fear

- The self acts out of fear—fear of losing, fear of failing, fear of death.
- When the self is absent, fear has no ground.

- Out of this freedom arises intelligence, which acts clearly, without distortion.

6. The Sacred Dimension

- Living without self is not emptiness in the negative sense; it is emptiness filled with silence, beauty, and the immeasurable.

- In that silence, one comes upon the sacred—not created by thought, not bound by belief, but present as a living reality.

- *"When the self is not, you are in direct communion with life, with the universe, with the immeasurable."*

- *"Love is possible only when the self is absent."*

- *"Living without self is the flowering of intelligence, of compassion, of beauty."*

Summary:
Living without self means:

- Free of the burden of memory, fear, and becoming.
- Living fully in the present.
- Relationship without conflict.
- Love without possession.
- Intelligence without fear.
- A life touched by the sacred.

*****

Living Without Self

To live without self
is not to withdraw,
not to renounce,
not to escape.

It is to see
without the shadow of memory,
to act
without the weight of becoming.

The “me” that compares,
that grasps,
that fears—
is silent.

Then love is not desire,
nor possession,
nor the hunger to be needed.
Love is care,
freedom,
compassion without measure.

Where the self ends,
relationship is simple—
no conflict,
no division,
only the clarity of seeing together.

In the absence of self
there is no loneliness,
for the whole of life
is present.

Silence blossoms,
beauty is near,
and the sacred
touches every moment.

To live without self
is to live wholly,
without fear,
without division—
to live as life itself.

*****

Life With Self vs. Life Without Self

Life With Self	**Life Without Self**
Built on memory, image, and conditioning.	Free from the burden of the past; fresh perception each moment.
Driven by fear, desire, and ambition.	Guided by clarity, intelligence, and compassion.
Always comparing: *better, worse, higher, lower.*	No comparison; attention itself brings excellence.
Relationship marked by possession, jealousy, conflict.	Relationship without conflict—love as freedom and care.
Seeks security in belief, property, status.	Finds security in awareness, simplicity, and truth.
Restless, anxious, always becoming.	Still, quiet, wholly present.
Divides humanity into "me" and "you," "us" and "them."	Sees life as one, indivisible, sacred.
Produces violence, corruption, and sorrow.	Flowers into peace, creativity, and joy.
Lives mechanically, repeating old patterns.	Lives freshly, intelligently, in freedom.

- ***With self*** → *life is conflict, division, fear.*

- ***Without self*** → *life is love, freedom, silence, and the sacred.*

*****

The Nature of the Self

The self is the centre we carry — the "me" built out of thought and memory. It is made of name, form, belief, experience, ambition, hurt, and hope. This self seeks security in possessions, in relationships, in achievements. It longs to become something greater, nobler, more certain.

But whatever thought builds is limited. The self, being born of thought, is fragmentary. And what is fragmentary must always be in conflict with the whole.

The Illusion of the Self

We are taught to believe the self is permanent, that there is an essence in us that continues. But if one observes closely, the self is nothing but movement — the movement of thought naming, remembering, projecting. It has no fixed centre; it is a stream of images constantly changing.

This illusion of permanence creates struggle, fear, and division. The self compares, competes, and seeks to dominate. Out of this comes conflict in relationship, and conflict in society.

Seeing the Self

Can the mind observe the self without the urge to change it, without judgment or justification? To watch the movement of

thought, memory, and desire—without a center, without a watcher—*is* the very ending of the self.

Beyond Self, Life is whole

To live beyond self is not to become nothing, nor to escape into some ideal. It is to live without the burden of "me and mine." In that freedom, relationship is no longer a battlefield of desire and fear. There is love without attachment, action without self-interest, living without conflict.

In the absence of self, there is silence. And in that silence, the immeasurable is touched.

When the self ends, division ends; and where there is no division, life is whole.

Can there be living without the burden of the self? Not the cultivated ideal of selflessness, not the suppression of desire, but the actual ending of the self born of thought. This happens when the mind observes itself without choice,
Without observer

When the "me" falls silent, there is no division. Then life is not broken into fragments of ambition and fear, success and failure, yours and mine. There is only wholeness.

Beyond the self, life flowers in freedom. There is love without possession, compassion without motive, action without conflict. This wholeness is not something to be achieved; it comes naturally when the self is seen and understood.

To go beyond the self is to enter the vastness of life, unmeasured by thought. Then life is whole, and in that wholeness lies the sacred.

*****

Beyond Self, Life is whole

The self is a shadow,
woven of memory,
stitched with desire,
named by thought.

It longs to continue,
to become,
to conquer,
to possess.

But look closely —
the self is movement,
not substance.

When the illusion is seen,
the burden falls away.

Beyond the self,
life is whole.
In wholeness there is freedom,
and in freedom love and compassion arise,
where the sacred flowers.

*****

Choiceless Awareness

1. What It Is Not

- Awareness is not concentration. Concentration narrows down, excludes, and demands effort.
- Awareness is not control. Control implies a controller and the controlled—a division that breeds conflict.
- Awareness is not choice. Choice arises only when the mind is confused, when it is torn between alternatives.

2. What It Is

Choiceless awareness is to see what is, without distortion. But the moment the mind chooses—holding on to the pleasant, rejecting the unpleasant—it is no longer awareness but preference, born of desire and fear.

Choiceless awareness is to observe the whole movement of life—thoughts, feelings, sensations, the world around you—without judgment, without comparison, without escape. It is not indifference; it is an intensity of attention in which every movement of the mind is seen clearly.

In this awareness, the observer and the observed are not two. There is no centre that says, “I am watching.” There is only watching. When choice disappears, conflict disappears. And where there is no conflict, there is silence.

That silence is not cultivated; it comes naturally when the mind no longer interferes with its own movement. In that silence, there is compassion, clarity, and a sense of the sacred that is beyond time.

- Choiceless awareness is the state of observing without distortion, without preference, without resistance.
- To look at a thought, a feeling, a tree, a relationship—without saying *"this is good, that is bad; I will keep this, I will reject that."*
- It is simply to see, to listen, to be fully present with what is.

3. Awareness of the Inner Movement

- In choiceless awareness, one observes anger, jealousy, desire, fear—not suppressing, not justifying, not escaping.
- In that pure observation, the thing observed reveals itself fully and ends naturally.
- The observer and the observed are not two—there is only awareness.

4. Awareness of the Outer World

- To walk, to see the sky, to hear a bird, to watch people—without naming, comparing, or measuring.
- This openness brings freshness to perception; life is seen anew.

5. The Freedom of Awareness

- Where there is choice, there is effort, conflict, and contradiction.
- In choiceless awareness, the mind is silent—not through discipline, but because it sees completely.

- From that silence flows intelligence, compassion, and order.

6. The Sacred Dimension

- Choiceless awareness is the soil in which the sacred flowers.
- When the self is absent, when thought is quiet, when there is only direct perception, the immeasurable is touched.

In His Spirit

- *"Awareness without choice is to see the fact as it is, without distortion. In that seeing, there is freedom."*
- *"Where there is choice, there is conflict. Choiceless awareness is silence, and in that silence is the sacred."*
- *"The seeing is the doing. To observe without choice is the ending of illusion."*

*****

Choiceless Awareness

To see without judgment,
to listen without comparison,
to feel without escape—
this is awareness.

When choice is absent,
conflict ends.
In that silence,
compassion flowers.

*****

Choiceless Awareness

To look without naming,
to listen without judging,
to be present without choosing—
this is awareness.

The tree is seen,
not as beautiful or ugly,
but simply as it is.
The thought arises,
not as mine or yours,
but as movement to be understood.

In this watching,
there is no effort,
no division,
no conflict.

Awareness is stillness,
and in that stillness
the mind is free.

Where there is choiceless awareness,
there is love.
Where there is choiceless awareness,
the sacred flowers.

*****

Awareness with Choice vs. Choiceless Awareness

Awareness with Choice	**Choiceless Awareness**
Involves judgment: *"This is good, that is bad."*	Observes without judgment—sees things as they are.

Based on preference and conditioning.	Free of preference; open, fresh, direct.
Creates conflict: the struggle to accept one thing and reject another.	No conflict—seeing itself ends illusion.
Divides the observer from the observed: *"I must control my anger."*	No division—the anger, the thought, the observer are one movement.
Effortful—requires will and concentration.	Effortless—attention flows naturally.
Seeks result: *"I will become better, I will change."*	No goal; the seeing is the doing.
Lives in psychological time: past and future.	Lives fully in the present.
Keeps the self alive through comparison and choice.	Self is absent; there is silence, freedom, compassion.

- ***Awareness with choice*** → *conditioned, judgmental, effortful, divided.*
- ***Choiceless awareness*** → *clear, free, silent, whole, and sacred.*

*****

The Intelligence of Life

Life has its own intelligence—an intelligence not born of thought, nor cultivated by knowledge. Beyond the functions of the body—the immune system that heals, digestion that nourishes, excretion that cleanses, and reproduction that sustains—there is a deeper order, an intelligence that moves in silence.

This intelligence is not mechanical like the systems that sustain the body; it is not the product of memory or calculation. It is the cosmic order itself—compassion without motive, flowing without direction. It is present when the mind is utterly quiet, when the self is absent, when thought no longer interferes with the living. It is not your intelligence or mine; it is the intelligence of life itself. It is not your intelligence or mine; it is the compassionate intelligence of life itself—flowering in silence, creation born of that silence, touching the immeasurable origin."

To perceive this intelligence is not to add another faculty or system to life, but to realize that life itself is sacred when illusion is not imposed upon it. The sacred is not apart from living—it is in the very fact of simply being, without the movement of becoming, of living wholly in the present, beyond the fragment of the 'me.'

When it is seen that life carries within itself this compassionate intelligence, untouched by division or desire, the search comes to an end. In that seeing, there is communion with the immeasurable.

*****

The Sacred Intelligence

Life holds within itself
an intelligence not fashioned by thought,
not gathered from books,
nor built upon the dust of memory.

It is not mechanical like the body's systems,
not the digestion that sustains,
nor the pulse that repairs and renews.
It is something deeper—
a vast, silent order,
the breath of compassion without motive,
the movement of love without direction.

It is not yours, not mine,
not belonging to any name or nation.
It flowers when the mind is still,
when the self no longer claims a throne,
when thought ceases to measure life.

To touch this intelligence
is to see that life itself is sacred—
whole, undivided,
beyond the fragment of "me."

In that seeing,
there is no search, no becoming.
There is only communion
with the immeasurable.

*****

The innermost nature of life is compassionate intelligence. It is not of matter, not the product of thought, not bound by

time. Life itself is sacred, and the intelligence of life is sacred. To live with that compassionate intelligence is to live in communion with the immeasurable.

One can live with the immeasurable only in choiceless awareness, when the "self" that thought has constructed is completely set aside. But man resists this ending. He clings to the illusion of self, though it breeds division and conflict, and yet he still longs for peace. He wants the comfort of peace while holding on to the very cause of disorder.

To see this contradiction is essential. Only when illusion is understood as illusion, and the self as the product of thought, can there be the ending of conflict. In that ending, compassionate intelligence shines, and there is peace—not the peace of escape or belief, but the peace of truth itself.

*****

Where thought ends,
compassionate intelligence flowers.

The self falls away,
and the immeasurable is near.

Clinging to illusion, man seeks peace,
but peace comes only in the ending.

*****

- "Where thought ends, compassionate intelligence begins."
- "Peace is found only in the ending of illusion."
- "The self must end for the immeasurable to be."

- “What is born of thought cannot touch the sacred.”
- “Choiceless awareness is communion with the immeasurable.”

*****

Life heals, sustains, renews—

yet its deepest order

is not of systems,

but of compassion.

When the self is silent,

life reveals its sacred intelligence,

whole and immeasurable.

- ***Life carries within itself a sacred intelligence, revealed only when the self is silent.***

*****

On Living

1. Live Without Fear

- Fear corrupts life. It makes the mind conform, obey, hide, and pretend.
- To live fully, one must understand fear—not escape it, not suppress it, but observe it directly.
- When fear ends, the mind is free, and that freedom is the beginning of real living.

2. Living Without Comparison

- From childhood, we are taught to compare ourselves with others: "Be like him, don't be like her."
- Comparison breeds envy, ambition, and sorrow.
- Krishnamurti's advice: stop comparing. See life as it is, not as it should be. In that seeing, there is joy and excellence without rivalry

3. Freedom From Becoming

- Most people live to *become*—to become successful, to become enlightened, to become secure.
- This endless becoming divides the present from the future, creating conflict.
- To live rightly is not to chase a goal, but to be fully aware of what is now. In such awareness, change comes naturally, without effort.

4. Living With Attention – choiceless awareness

- To live is to observe—your thoughts, your emotions, the movement of trees in the wind, the smile of a child.
- When there is attention, life is rich, whole, and alive.

- Attention is not forced concentration; it is choiceless awareness.

5. Love and Relationship

- Living without love is mere existence.
- Love is not desire, not possession, not attachment. Love is compassion, care, and freedom.
- In relationship, when the self does not interfere, there is harmony. To live is to be in relationship without conflict.

6. Simplicity and Beauty

- True living is simple—not in poverty or denial, but in not being burdened by greed, status, or clutter.
- Simplicity gives space for beauty—for the song of a bird, the quiet of evening, the smile of another human being.
- Living with beauty is living with sensitivity to everything around you.

7. Living in Silence

- The mind that is noisy with thought never truly lives.
- When thought subsides, not through control but through understanding, there is silence.
- In that silence, life reveals its sacredness.

- *"To live is to be related—to the tree, to the bird, to your neighbour, to yourself. If you are not related, you are not living."*
- *"Living is not to become, but to be. In being completely, wholly attentive, there is joy."*

- *"The art of living is to live without conflict, without fear, without division. Then every act has its own beauty."*

Summary:

- Live without fear, comparison, or becoming.
- Live with attention, in relationship, with love and simplicity.
- Live in silence, so the sacred may flower.

*****

The Art of Living

To live is not merely to survive,
to struggle,
to climb the ladder of success.

To live is to see,
to listen,
to feel the beauty of a leaf,
the sorrow of another,
the silence of your own heart.

Living begins
when fear ends.
When comparison ceases,
when the mind is no longer
chasing what it should be.

To live is to love
without possession,
to care without reward,
to walk together in freedom.

Simplicity is living—
not in denial,
but in not carrying
the burden of greed and ambition.

In the stillness of a quiet mind,
in the freshness of attention,
life flowers.

This flowering—
without conflict,
without becoming,
whole in every moment—
is the art of living.

- *"To live is to be free of fear; in that freedom, life is wholly beautiful."*
- *"The art of living is the ending of becoming, and the flowering of attention."*
- *"When the self is absent, living is love, and love is sacred."*

*****

The Secret of Living Happily

We are always searching for happiness—as if it were hidden in the future, to be gained by effort, achievement, or possession. We say, When I succeed, when I marry, when I am secure, then I will be happy. Thus happiness is postponed, made into a reward at the end of struggle.

But happiness that depends on becoming is fragile, for becoming never ends. Today's joy is overshadowed by tomorrow's fear. Where there is dependence—on a person, on wealth, on circumstance—there is the seed of sorrow.

So, what is the secret of living happily? It is not in running after pleasure nor in suppressing desire. It is in seeing clearly that happiness is not separate from living. When the mind is free of comparison, free of the burden of becoming, then there is a simple joy in being.

To work with love, without expectation of reward, is happiness. For in such work there is no calculation, no bargaining, but only the joy of the act itself. To study with passion, not for the sake of examination or result, is happiness. For then learning itself is alive, not a means to climb, but a flame that lights the mind.

The world has enough for everyone. It is greed that creates poverty, hunger, and endless struggle. Where there is no greed, there is sharing; and in sharing, there is happiness that no possession can give.

To watch a tree without naming it, to listen to a bird without distraction, to meet another without the image of the past—this too is joy. It arises when the self, with its endless demands, is quiet. In that quietness there is space, and in that space there is love.

Happiness is not to be pursued. It is like a shadow: the more you chase it, the more it escapes. But when the mind is still, when there is awareness of "what is" without escape, happiness comes uninvited, like the fragrance of a flower.

The secret of living happily is that there is no secret. It is to live without the burden of yesterday, without the fear of tomorrow, and to see life as it is now. In that seeing, there is freedom. And in that freedom, happiness flowers naturally, effortlessly.

*****

The Flower of Happiness

Happiness is not a prize,

not the wage of effort,

not the crown of ambition.

It blooms quietly

when the heart is free

of becoming.

Work with love,

without the shadow of reward—

then the act itself

is joy.

Study with passion,

not for result or applause—
then learning is fire,
alive in itself.

The earth holds enough
for all who live without greed.
Where there is sharing,
there is abundance,
and in abundance,
there is peace.

To see a tree,
to hear a bird,
to meet another
without memory's veil—
this too is joy.

Happiness cannot be pursued.
It comes unbidden,
like the fragrance of a flower,
when the self is still,
and love is present.

*****

Happiness is not at the end of striving, nor is it given as a prize for effort. It is present when life itself is lived in

simplicity. To work with love and without reward, to study with passion and not for results, to live without greed and therefore in harmony with the world—this is happiness. It is not something to be sought, but something that flowers naturally when the mind is free from comparison and the heart is free from demand. In that freedom, every act is whole, and in that wholeness, there is joy.

*****

The Eternal Now

"When the mind is free from the burden of yesterday and the projection of tomorrow, there is only the living now — vast, timeless, whole."

We live mostly in the past and in the future. The mind carries memories, hurts, pleasures, and projects them forward as hopes, fears, and ambitions. This movement of thought, stretching backward and forward, creates the sense of psychological time. In that movement there is constant becoming: I was, I am, I will be.

But is there life only in this becoming? Or is there a dimension untouched by time — not the clock's time, but the inward time of memory and desire?

When the mind is occupied with yesterday, it lives in repetition; when it is occupied with tomorrow, it lives in anticipation. In both, it misses the only living moment: the now.

The now is not a point between past and future; it is not a mathematical instant. It is the ending of psychological time. It comes when the mind is quiet, not carrying the burden of what has been, not projecting what should be. In that quietness, there is only direct perception — seeing, listening, being.

This now is eternal, not because it stretches endlessly, but because it is beyond measure. It is not limited by duration, not touched by memory or expectation. In this eternal now,

thought has no place; and when thought is absent, there is wholeness.

To live in the eternal now is not to deny practical time. One must keep appointments, plant in the right season, use memory for knowledge. But inwardly, to live in the now is to be free of the self, free of becoming. Then life is not a series of problems to be solved, but a continuous unfolding of the sacred.

*****

The Eternal Now

Yesterday is a shadow,
tomorrow a dream;
only now is real.

The mind drags its burden—
what was,
what might be—
and in that burden
the present is lost.

But when the mind is silent,
without memory,
without projection,
time ends.

What remains
is not a fragment,
not a passing instant,
but the vastness of being—
a stillness without measure,
a now that is eternal.

In that stillness
there is no self,
no becoming,
only the whole,
only the sacred.

*****

The Eternal Now

Can you look at this moment — not as part of yesterday, not as the seed of tomorrow, but as it is?
The mind carries its burden of memory, its projections of hope and fear.
In that movement of time, the present is lost.

But if the mind is still, if it does not cling to what has been,
if it does not chase what might be,
then what remains?

There is no past, no future — only this vast now.
Not a point between two moments, but the ending of psychological time.
In that silence there is no becoming, no self to continue.

Then the now is eternal — whole, immeasurable, sacred.

*****

The now is eternal when the mind is free from the burden of time."

"Where the past ends and the future does not begin, there is the vastness of the present."

"In the silence of a mind without becoming, the eternal now flowers."

*****

On Relationship

1. Life Is Relationship

- Human beings cannot exist in isolation.
- Every thought, feeling, and action is shaped in relationship — with people, with ideas, with nature.
- Relationship is the mirror in which we see ourselves. To study it deeply is to study our own mind.

2. The Image-Making Process

- In most relationships, what we actually relate to is not the person, but the image we carry of them.
- You have an image of your partner, they have an image of you — and the two images interact.
- True relationship begins when there is no image — when one meets the other freshly, moment by moment.

3. Dependence and Possession

- We mistake attachment and dependence for love.
- Possessiveness says *"You are mine"*; dependence says *"I cannot live without you."*
- But dependence breeds fear, and possession breeds jealousy. Where fear and jealousy exist, love cannot be.

4. Conflict in Relationship

- Where the self operates — with its desires, ambitions, and comparisons — relationship becomes conflict.

- Quarrels, domination, expectations all arise from the centre of "me."
- To understand conflict in relationship is to observe the self in action.

5. Freedom and Love

- Love is not control, not demand, not duty. Love gives freedom to oneself and to the other.
- A relationship based on freedom is alive, flexible, without the burden of expectation.
- In that freedom, there is care, tenderness, and the flowering of love.

6. Relationship and the Sacred

- When there is no image, no possession, no fear, relationship becomes communion.
- In such communion there is compassion, and in that compassion one touches the sacred.
- Relationship is then not bondage, but the ground of wholeness.

- *"Relationship is the mirror in which you discover yourself."*
- *"Where there is possession, love is not."*
- *"To love is to be free — and to give freedom."*

Summary:
Relationship is:

- The essence of life and self-knowledge.

- Distorted by images, dependence, and possession.
- Made whole only in freedom, care, and compassion.
- In true relationship, the sacred is present.

*****

Relationship

Life is relationship—
to live is to be related.

But we do not meet one another;
we meet our images,
the memories we have stored,
the judgments we have formed.

You see me through yesterday,
and I see you through mine—
and the distance between us
is filled with conflict.

Possession is not love,
dependence is not care.
In jealousy and fear
there is no tenderness.

But when the self is quiet,
when images fall away,
when there is no demand,
no expectation—
then we meet.

To look without judgment,
to listen without defence,

to be together without need—
that is relationship.

In such freedom,
love flowers.
In such communion,
the sacred is near.

*****

The Image

The mind lives in images. We carry pictures of ourselves—what we are, what we should be, what others think of us. These images are born of thought, shaped by memory, strengthened by praise and wounded by insult.

The “me” is nothing but an accumulation of these images. One image piled upon another, a continuity built out of the past. You have an image of yourself, and you also carry images of others—your friend, your wife, your teacher, your God. What we call relationship is in fact the contact of images, and therefore there is no true meeting of life with life, never the direct meeting of two human beings.

As long as images exist, there is division. The image you have of yourself is never the same as what you actually are. The image you hold of another prevents direct perception, and so love is burdened with expectation, fear, and comparison.

To see the process of image-making is to see the whole movement of thought. When the mind observes without choice, it sees that every image is a projection, a shadow of memory. The moment this is clearly perceived, the image loses its grip.

Then there is relationship without image—direct, immediate, alive. In that freedom, love flowers, and life is encountered freshly, without the screen of the past.

*****

The Image

We live in shadows of ourselves,
pictures shaped by memory,
strengthened by praise,
wounded by insult.

Between you and me
stand the images we carry;
they meet, while we remain unseen.

When the image ends,
relationship is direct—
love flowers,
and life is touched freshly.

"Where the image ends, love begins."

Relationship With Images vs. Relationship Without Images

Relationship With Images	**Relationship Without Images**
You see the other through memory and past experience.	You meet the other freshly, in the present moment.

Interaction is between two images, not two living beings.	There is direct contact—seeing the person as they are.
Creates distortion, misunderstanding, and conflict.	Brings clarity, openness, and simplicity.
Based on expectation, judgment, comparison.	Free of judgment, comparison, and demand.
Strengthens the self: *"my partner, my family, my idea of you."*	Self grows quiet; there is space for genuine love.
Leads to dependence, possession, jealousy.	Allows freedom, tenderness, and care without fear.
Relationship becomes repetition of the past.	Relationship is alive, new, creative each moment.
Love is clouded by thought and image.	Love flowers naturally in freedom and attention.

- ***With images*** → *relationship is mechanical, repetitive, full of conflict.*

- ***Without images*** → *relationship is fresh, free, compassionate, and sacred.*

*****

When someone speaks ill of you, spreads rumours or propaganda, the mind is quick to react — to defend, to justify, to retaliate. But such reaction only gives strength to what is said, and binds you to the very thing you wish to escape.

Krishnamurti would say: see what is actually happening. Words are being spoken, images are being spread. But what hurts is not the words themselves; it is the "me" that clings to reputation, to image, to how it is seen by others. If there were no such attachment, there would be no wound.

The real question, then, is not "How do I stop others from defaming me?" but "Why do I suffer when they do?" The suffering shows the importance we give to the self-image. That image is the product of thought.

When you see this clearly — that what is attacked is only the image, not the fact of who you are — the whole weight of propaganda loses its grip. Silence, then, is stronger than any defence.

As Krishnamurti once put it: "If you insult me, it is your problem, not mine. The moment I pick it up, it becomes my problem."

*****

Words are thrown,

like stones into the air.

They fall,

but need not wound.

What is hurt
is the image I carry —
the “me” woven
out of thought.

If I do not pick it up,
it is not mine.
The insult belongs
to the giver,
not to the silent mind.

Where there is no image,
there is no wound.
And in that freedom,
there is peace.

*****

True Meditation

1. What Meditation Is Not

- Meditation is not repeating mantras, prayers, or chants. These may quiet the mind temporarily, but they are mechanical. Even chanting "Coca Cola" may temporarily quieten the mind.

- Meditation is not concentration. Concentration excludes, narrows, creates resistance.

- Meditation is not following a system, teacher, or method. Any method makes the mind conform, and conformity destroys freedom.

- Meditation is not seeking visions or experiences. Visions are projections of thought, therefore not truth.

2. Meditation is Choiceless Awareness

Meditation is choiceless awareness—the simple, direct perception of what is, without preference, without condemnation, without escape.

It is to observe the movement of thought and feeling as they arise, not choosing one over the other, not suppressing, not clinging. In such awareness, there is no controller, no division between observer and observed.

This awareness is not cultivated; it comes naturally when the mind is attentive without motive. In that attention there is silence—not the silence imposed by will, but the silence that is untouched by thought. And in that silence, life reveals its immeasurable depth.

In that silent attention, the observer is not, and only awareness remains.

- True meditation begins with awareness—of the body, the breath, the movement of thought, the world around.

- Awareness without choice, without judgment, reveals how the mind operates.

- This observation is the ground of meditation.

3. The Ending of the Self

- In meditation, thought sees its own limitation.

- The "observer" who tries to control thought is itself a fragment of thought. When this is understood, the observer dissolves, and there is only pure seeing.

- In that ending of the self, the mind becomes quiet—not through force, but through understanding.

4. Silence and Stillness

- True meditation is the flowering of silence.

- This silence is not cultivated; it comes when thought naturally subsides.

- In that silence, the mind is without measure, without centre, without division.

5. The Sacred Dimension

- In meditation, when the mind is utterly quiet, without time, without becoming, something immeasurable may be touched.

- Krishnamurti sometimes called this the sacred, the timeless, the ground of all creation.

- It is not to be sought; it comes when the mind is free.

6. Meditation in Daily Living

- Meditation is not separate from life.
- To observe anger without judgment, to listen without distraction, to walk with attention—this is meditation in action.
- Meditation is a way of living, not an isolated practice in a corner of the day.

- *"Meditation is the emptying of the mind of the known."*
- *"Meditation is not concentration, not prayer, not following a system. It is awareness without choice."*
- *"When the mind is utterly silent, without measure, then the immeasurable comes into being. That is true meditation."*

Summary:

- Awareness without choice.
- The ending of the self and the observer.
- Silence not cultivated but natural.
- Living with attention in daily life.
- The flowering of compassion, intelligence, and the sacred.

*****

True Meditation

Meditation is not a practice,
not the whisper of a mantra,
not the narrowing of thought
into a single point.

It is not discipline,
not a system to be mastered,
not the pursuit of visions
born of desire.

True meditation begins
when the mind watches itself—
the rising of thought,
the stirring of desire,
the shadow of fear—
without choice,
without judgment.

In that seeing,
the observer is gone.
There is no controller,
no controlled,
only silence
that comes unbidden.

This silence is not made,
not cultivated—
it blossoms
when thought has no ground to stand on.

In that stillness,
love flowers,
compassion breathes,
the sacred is near.

Meditation is not apart from life.
To listen wholly,

to see without naming,
to walk in awareness,
to live without division—
this is meditation.

*****

False Meditation vs. True Meditation

False Meditation	**True Meditation**
Based on method, system, or technique.	Free of method—arises from direct observation.
Involves concentration, effort, suppression.	Effortless attention, choiceless awareness.
Repeats mantras, prayers, rituals mechanically.	Observes thought, feeling, and life as they are.
Seeks visions, experiences, altered states.	Not seeking—sees the fact; the seeing is the doing.
Depends on authority of guru, scripture, or tradition.	Independent of authority; truth cannot be given by another.
Goal-oriented: *"I will reach peace, enlightenment."*	Timeless: silence comes when the self ends.
Escapes daily life into practice.	Is life itself—listening, seeing, acting with attention.
Leaves the self intact, only decorated.	Ends the self; in that ending, silence and the sacred flower.

- ***False meditation*** *is mechanical, conditioned, and bound by time and method.*

- ***True meditation*** *is freedom, awareness, silence, and the flowering of compassion in daily life.*

A mind that is seeking experience is a mind in movement, a mind caught in reaction. To experience is to measure, to compare with what has been, to translate in terms of memory. Such a mind is never free, for it is always tethered to the known.

A still mind does not pursue experience at all. It is not concerned with gain, with becoming, with achieving. It has no demand, no expectation, no movement of the past shaping the present. Because it is utterly still, it is free from the known, and in that freedom, there comes a movement not born of thought.

This movement cannot be recognised, for recognition belongs to memory. It cannot be translated into words, for words are of time. It is a movement that has no cause, no motive, no goal. It is immense, without direction, without boundary.

In such stillness, creation is. Not the creation of the painter or poet, which has its place in expression, but creation that is of the timeless, beyond expression. This creation is inseparable from love, inseparable from death, for both end the self.

From the beginning to the end, this is meditation:
not the pursuit of visions, not the cultivation of experience, not the achievement of silence,
but the mind naturally still, without the self, open to the movement of the immeasurable.

- The mind that seeks experience is never free.
  In stillness without seeking,
  the timeless flowers.

- Where the known is silent,
  the immeasurable moves.

- Creation is not expression—
  it is love and death,
  born of a mind utterly still.

- Meditation is not achievement;
  it is the ending of the self,
  and the beginning of the timeless.

*****

- ***A mind that seeks experience can never be free.***
- ***The known must fall silent for the timeless to move.***
- ***Stillness is not achieved; it is when seeking ends.***
- ***What is recognised is of the past; the real cannot be recognised.***
- ***Creation is not expression, but the ending of the self.***
- ***Love and death are the ground of true creation.***
- ***Meditation is not becoming, but the absence of the seeker.***
- ***In choiceless stillness, the immeasurable flowers.***
- ***The timeless is not to be sought; it comes when the mind is utterly quiet.***
- ***Where there is no self, there is the movement of the infinite.***

*****

Beyond Sorrow

The Nature of Sorrow

Sorrow is as old as humanity. It is in the loss of one we love, in the loneliness of being misunderstood, in the ache of disappointment, in the endless burden of memory. Every human being, rich or poor, has known sorrow. It is woven into songs, into temples, into the silent tears of countless lives.

We try to escape from sorrow through belief, through hope of reunion, through distraction, through endless explanations. Yet sorrow returns, because it is not something outside of us — it is part of the self.

The Continuity of Sorrow

Sorrow continues because memory continues. The mind clings to what has been lost and projects what should have been. This clinging, this attachment, is the very soil in which sorrow grows.

We say, “Why me? Why should this happen?” That question itself sustains sorrow, because it arises from the self that demands permanence in a world of impermanence.

Seeing Sorrow as It Is

To be free of sorrow is not to harden the heart, nor to cultivate indifference. Freedom comes when the mind looks directly

at sorrow, without escape, without explanation, without self-pity.

In that direct perception, one sees that the “me” and sorrow are not separate. The “I” suffers — but the “I” is itself the product of thought, of attachment, of memory. When this is seen, sorrow begins to dissolve.

Beyond Sorrow

When sorrow ends, the heart is no longer burdened. Out of that ending comes compassion — not as an ideal, but as a living flame. Compassion is not born of sorrow; it arises when sorrow has ended. And in that compassion, there is a depth of love that knows neither past nor future.

*****

Beyond Sorrow

Sorrow walks with man,

in loss,

in loneliness,

in the memory of yesterday.

We cling,

we ask “why,”

we dream of what might have been.

And sorrow lingers.

See sorrow as it is,

without escape,

without self-pity.

The “I” suffers,

but the “I” is sorrow.

When the “I” ends,

sorrow ends.

Then compassion flowers,

not born of pain,

but of silence.

*****

Observer and Observed

The observer is the observed. The thinker is thought. Sorrow and fear are not separate entities; they are the products of thought. Thought itself is the thinker, just as the observer is the very movement it claims to watch.

So, the observer, the thinker, cannot possibly solve the problems of sorrow, fear, conflict, and duality — for these are its own creations. Whatever it does — whether it resists, analyzes, or seeks escape — only strengthens the field of its own activity.

When one sees this fact directly, not as an idea but as truth, there is a profound silence. The observer comes to an end. And when the observer ends, the observed also dissolves — for the observed cannot exist without the observer.

In that ending, there is no conflict, no division. There is only a stillness in which love and compassion naturally flower. That silence is not cultivated; it is not the product of discipline or practice. It comes when the movement of the "me" has completely ceased.

The observer is the observed.

The thinker is thought.

Its products—fear, sorrow, conflict—

are born from the same movement.

Any solution that thought invents

remains trapped within what it has created.

To see this whole movement directly

is the dissolution of it.

*****

- "The observer is the observed; the thinker is the thought; the experiencer is the experienced."

JK said this is not an idea but an actual fact to be seen directly.

- Thought as the source of fear and sorrow
  He pointed out that sorrow, fear, and conflict are all the products of thought.

- Fear is time and thought projecting into the future.
- Sorrow is memory clinging to loss.
- Conflict arises when thought divides and compares.

❖ The futility of the thinker trying to solve what it has created

"The problem is created by thought, and thought cannot solve the problem."

This is central to his teaching. He saw the endless cycle of thought trying to overcome fear, which only gives continuity to fear.

❖ Ending of the observer
He was very clear: when you see that the observer is the observed, there is no separate controller left. And when that division ends, the whole structure of conflict ends. In that ending, there is silence, and in that silence, compassion and love arise.

*****

How Sorrow Arises

When there is loss, there is the fact of absence. That fact is painful, but it is limited to the moment. Immediately, however, thought begins its movement:

- "Why has this happened to me?"
- "I am so lonely."
- "What will my life be without them?"

Thought clings to the past and projects a future of emptiness. Out of this movement of memory and imagination comes what we call sorrow.

The Observer and the Observed

At once the “me” appears — the observer who says: “I am suffering; I must overcome this sorrow; perhaps time or belief will heal me.”

It seems there are two things: me and my sorrow. But look closely: what is this “me”? Is it not made of the very same memories, attachments, and desires that give rise to sorrow?

So, the observer who claims to be separate is not separate at all. The observer is the observed. The “I” who says “I suffer” is itself sorrow.

This is not a theory to be accepted or a phrase to be repeated. It must be seen directly, in the very moment of sorrow. When it is understood that the observer is sorrow, the observer comes to an end—and with it ends the struggle to conquer sorrow.
When struggle ends, the whole structure of resistance collapses. There is no longer a “me” standing apart from sorrow, fighting it, and thereby feeding it. There is only the fact, seen without division. In that direct perception—where there is no observer—sorrow ends, for there is nothing left to nourish it.

Beyond Sorrow

When sorrow ends, the heart is no longer burdened. Out of that ending comes compassion — not as an ideal, but as a living flame. Compassion is not born of sorrow; it arises when sorrow has ended. And in that compassion, there is a depth of love that knows neither past nor future.

Sorrow walks with man,
in loss,
in loneliness,
in the memory of yesterday.

We cling,
we ask “why,”
we dream of what might have been.
And sorrow lingers.

See sorrow as it is,
without escape,
without self-pity.

The “I” suffers,
but the “I” is sorrow.
The observer is the observed.
When this is seen,
sorrow ends.

Then compassion flowers,
not born of pain,
but of silence.

*****

Beyond Fear

The Nature of Fear

Fear takes many forms. There is fear of the known — of loss, of loneliness, of failure, of death. And there is fear of the unknown — of what may happen, of what cannot be imagined. Fear creeps into thought, into relationship, into action. It shapes behaviour, corrodes joy, and distorts perception.

We try to escape from fear through belief, through hope, through distraction, through the search for security. But the escape itself strengthens fear, for what is avoided gains power.

The Root of Fear

What is the root of fear? Fear arises from thought and time. Thought projects into tomorrow, saying: “What will happen to me? Will I succeed? Will I be safe? Will I live?” Out of the memory of pain, thought creates the fear of its recurrence. Out of desire for pleasure, thought creates the fear of losing it.

So long as there is the movement of thought in time — past shaping the future, future shadowing the present — fear must exist. Thought is fear. Time is fear.

The Futility of Analysis

We often think that if we can find the cause of fear, analyze it, trace its history, we will be free. But one may know the

cause of fear and yet remain afraid. The very process of analysis implies time, and in that interval fear continues. Freedom does not lie at the end of analysis.

Seeing Fear Directly

Can one look at fear without escape, without suppression, without explanation? To look at fear without running away from it — without naming it, without judging it, without the watcher — is to meet fear wholly.

Ordinarily, when fear arises, the mind resists. It distracts itself, suppresses the feeling, analyzes it, or seeks its opposite in courage or belief. This movement of pushing fear away is resistance. But resistance does not end fear — it sustains it, gives it continuity.

In direct perception, there is no observer apart from fear. The fear is me; the observer is the observed. When this is seen clearly, resistance has no place. There is no attempt to control or escape. Fear is allowed to be seen as it is. And in that very seeing, without the observer, fear comes to an end.

The Ending of Fear

Freedom from fear is not a matter of courage, not the cultivation of its opposite, but the complete ending of fear itself. And this ending comes only when the mind is utterly attentive to fear as it arises, without choice, without movement away.

When there is no centre that says, “I am afraid,” but only the pure fact of fear itself without the observer, then fear dissolves. In that dissolution there is a silence, and in that silence there is love.

Living Without Fear

To live without fear is to live without the burden of tomorrow. It is to live without the shadow of death, without the anxiety of gain and loss. Such a life is not careless or indifferent; it is the life of intelligence.

In freedom from fear there is clarity, there is compassion, there is immense energy. This energy is not born of effort but of the absence of conflict. It is the energy of a mind that is whole.

*****

Beyond Fear

Fear hides in shadow,

in memory of pain,

in the hope of pleasure,

in the whisper of tomorrow.

Thought creates it,

time sustains it.

“I may lose,

I may suffer,

I may die.”

To know the cause

is not to end fear.

Analysis stretches time,

and fear lives on.

Look at fear directly —

without name,

without flight.

The fear is me,

and in that seeing,

the watcher is not,

and fear ends.

in that silence

love is.

*****

Examination and Choiceless Awareness

In the old days, postgraduate medical examinations were unforgiving. The pass rate was often less than fifteen percent. Failure was not just an academic setback but could crush the heart and future of a young doctor. I remember how one student, unable to bear the weight of repeated failure, ended her life. Such tragedies reveal the immense burden that society places on achievement, on success, on becoming something.

A friend of mine once appeared for his M.S. Orthopaedics clinical and viva examination. While other students sat outside the hall feverishly turning the pages of textbooks, he

sat quietly, reading the daily newspaper. One of the examiners noticed this and asked him during the viva: “Are you not anxious about this examination?”

My friend replied simply, without pretense: “Sir, you will examine me. If you find me worthy, you will pass me. If you fail me, I can still survive with my M.B.B.S. degree.”

There was no arrogance in his voice, no defiance. There was acceptance, clarity, and a certain freedom from fear. At the end, he passed. But what was more important than the result was his state of mind: he was not enslaved by anxiety, nor consumed by ambition. He met the examination as it came, without the burden of tomorrow.

This is what it means to live in choiceless awareness. To live without the weight of expectation, without measuring oneself against others, without the crippling fear of failure. When the mind is clear and unafraid, it is capable of meeting whatever comes—success or failure, joy or sorrow—with the same openness.

To live this way is the real examination of life, and in that there is never failure.

*****

Others turned pages in fear,

chasing answers,

clutching books

as if tomorrow’s life

were bound in them.

He opened a newspaper,
calm as the morning sun.
Asked if he was not anxious,
he replied—
If I am worthy, I pass.
If not, I still live.

No struggle,
no trembling before failure,
only clarity—
that life is greater
than any result.

The true examination
is not in the hall,
but in the mind—
to live without fear,
to live without comparison,
to live in choiceless awareness.

*****

Beyond Violence

The Many Faces of Violence

Violence is not only war, not only the spilling of blood. Violence is anger, harsh words, envy, domination, the subtle cruelty of comparison. Violence is the pursuit of ambition at the expense of another, the indifference to suffering, the insistence that I must prevail.

We see violence in the world as conflict between nations, communities, ideologies. But that outward violence is the extension of our inward state. When the mind is divided — when it clings to beliefs, to conclusions, to identities — it must clash with others. And where there is division, there is conflict; where there is conflict, there is violence.

The Root of Violence

What is the root of violence? Is it not the "me" — the self that seeks security in separation? The self compares itself with another, saying: "I am less; I must become more." In that very movement of becoming lies conflict, and therefore violence.

Thought, in its nature, is divisive. It divides the observer from the observed, the "I" from the "you." It creates the walls of nation, class, and belief. And in those walls, the seed of violence is sown.

So long as the self exists, violence must exist. For the self lives in fear, in desire, in the urge to dominate or to escape. To fight violence with an ideal of non-violence is still

violence — for the ideal is born of comparison, and comparison is conflict.

Seeing Violence as It Is

Can the mind look at violence without justification, without condemnation, without escape into ideals? To see anger as anger, greed as greed, envy as envy — without saying "it should not be" — is to face violence directly.

In such direct perception, there is no division between the observer and the observed. The anger is me; the violence is me. When this is seen wholly, without distortion, the very seeing itself — seeing the fact without the watcher — is the ending.

Freedom from Violence

Freedom from violence is not achieved through effort, discipline, or the pursuit of an opposite called "non-violence." Freedom is there only when the mind sees the fact without movement away from it. To avoid looking at the fact is itself the act of the "me."

When the mind is completely attentive, without choice, without escape, violence withers away. In that ending, there is a stillness. And in that stillness, there is compassion.

Compassion is not the opposite of violence. It arises only when violence has ended. It is not cultivated, not practiced, not imposed by will. It is the natural flowering of a mind that is free.

Living Beyond Violence

To live beyond violence is not to withdraw from life. It is to live in relationship without conflict, to speak without aggression, to act without domination, to meet another without comparison. It is to live without the burden of the self, for the self is the source of violence.

In such living, there is harmony with people, with nature, with all life. There is no centre that asserts, no division that breeds conflict. There is only the movement of compassion, and that compassion is the true order.

*****

Beyond Violence

Violence is not only the sword,

but the word that wounds,

the glance that envies,

the thought that divides.

The self is its root —

comparing, competing,

striving to become.

To escape into ideals

is still violence,

for the opposite is born of the same soil.

See anger as anger,

envy as envy,

without judgment,
without flight.

In that seeing,
the observer ends,
and violence ends with it.

What remains is compassion,
not cultivated,
not sought,
but flowering of silence.

To live beyond violence
is to live without the “me.”
And where the “me” is not,
there is peace.

*****

Violence ends not through its opposite,
but in the ending of the “me.”

*****

Beyond Conditioning

The Nature of Conditioning

From the moment we are born, we are conditioned. The family, the culture, the school, the temple, the nation — each impresses upon the mind its patterns of thought, its values, its fears, its beliefs. We are Christians, Hindus, Muslims, or atheists because of the soil in which we have grown. We are patriots or skeptics, believers or doubters, because of the environment that has shaped us.

This conditioning is not only external. It is also inward: the experiences of pleasure and pain, the habits of thought, the scars of memory. Together they form the "me" — the bundle of knowledge, tradition, and experience that claims to be an individual.

The Prison of Conditioning

Conditioning gives the appearance of order, but it is a prison. When the mind is conditioned, it cannot see freshly; it looks only through the screen of what has been. Every response is shaped by the past, and therefore limited.

The conditioned mind may be efficient, clever, technically skillful. But inwardly it is repetitive, bound to patterns of fear, desire, comparison, and conformity. Such a mind cannot know freedom, for it is caught in the net of its own making.

The Illusion of Choice

We think we are free when we choose — free to accept one belief and reject another, free to adopt a new habit or pursue a new ambition. But choice within conditioning is not freedom. To choose between two prisons is still to remain imprisoned.

Real freedom is not the widening of options but the ending of conditioning itself.

Seeing Conditioning

How is the mind to be free of conditioning? Not through will, not through discipline, not through the adoption of another system — for these are further extensions of conditioning.

Freedom comes only in seeing conditioning as it is. To observe one's reactions, beliefs, prejudices, habits, without condemnation or justification — this very awareness begins to dissolve conditioning.

When the mind watches itself without the watcher, when it sees its own movement without choice, conditioning loses its grip. Awareness is the flame that burns through the prison walls.

Beyond Conditioning

To be free of conditioning is to be free of the "me" — the past carried forward into the present. In that freedom, the mind is not empty in the sense of blankness; it is empty of burden, of distortion, of the weight of yesterday.

Such a mind is fresh, innocent, capable of love. It is no longer bound to tradition or rebellion, to belief or disbelief. It is alive to what is. And in that aliveness, there is the possibility of touching the immeasurable.

*****

Beyond Conditioning

Born into names,

into prayers,

into flags,

into fears.

The mind is shaped,

pressed into pattern,

taught to obey,

taught to resist.

Choice is offered,

yet choice is a mask:

to select between cages

is still captivity.

Look closely —

belief, habit, memory,
all are the net.

See without judgment,
watch without the watcher,
and the net dissolves.

Then the mind is free,
not blank,
but alive,
innocent,
untouched by yesterday.

In that freedom,
love flowers,
and the immeasurable is near.

*****

Conditioning is the "me."
Where the "me" is not,
life is fresh, innocent, whole.

*****

Beyond Circumstances

When someone is lacking funds, pressed down by circumstances, the immediate mind says: “How can I survive? How do I escape this?” Fear, anxiety, and comparison quickly arise.

Krishnamurti would not dismiss the practical difficulties — food, shelter, livelihood are real necessities. But he would point out that psychological suffering adds another layer to physical hardship.

- The pain of “I am poor, I am less, I am defeated” is the movement of thought and comparison.
- Circumstances may be heavy, but the weight of self-pity, fear, and resentment makes them far heavier.

His advice would be: see the fact, without the added burden of thought.

When you look at the situation without judgment, without calling it “failure” or “misfortune,” the mind is free to meet the challenge with clarity. Out of that clarity may come intelligence, energy, and even practical solutions that a frightened mind cannot see.

Krishnamurti often said: “When you face the fact, the fact has its own energy.”

So, the essence of his advice:

- Attend to the practical, do what must be done.
- But inwardly, drop the comparison, the bitterness, the fear of tomorrow.

- In that choiceless awareness, even poverty and pressure can be met with dignity and intelligence, not despair.

*****

Beyond Circumstances

Pain comes — the body falters, illness gnaws at strength, the future appears uncertain. There may be poverty, debts pressing, voices of demand and threat. Circumstances close in like walls, and the mind feels trapped.

Usually, we meet these facts with fear and resistance. The mind says, “Why me? How will I survive? How can I escape?” In that cry is the center of the “me” — the self that clings to security, that resists what is, that dreams of what should be. And it is this very self that multiplies suffering.

The fact is pain, the fact is difficulty. But added to the fact is the burden of thought: the memory of yesterday’s health, the projection of tomorrow’s ruin, the endless comparisons with others. Thought weaves its net around the fact and calls it “my suffering.”

Can one meet circumstances without the illusion of the “me”? To see pain as pain, poverty as poverty, threat as threat — without the added cry of self-pity, without the image of “I” who suffers?

When there is no illusion of “me,” there is only the fact. And the fact can be faced. Then the body may ache, but the heart is not in despair. Funds may be exhausted, yet the mind is clear, not confused by fear. Others may threaten, but inwardly there is a silence untouched by circumstance.

To go beyond circumstance is not to escape, not to deny, not to hope for a miracle. It is to see reality as it is, without the distortion of the self. In that seeing there is freedom, and in that freedom life has its own order, its own strength.

*****

Pain in the body,

debts at the door,

threats in the air.

Circumstances press heavy.

The mind cries, “Why me?”

It clings to what was,

it trembles for what may be,

it calls this burden mine.

But when the “me” is silent,

only fact remains.

Pain is pain,

loss is loss,

fear is a shadow of thought.

Without the self,

the heart is clear.

Circumstance is met,

not fled from,

not multiplied.

Beyond circumstance

there is freedom—

not escape,

but the quiet strength

of truth.

*****

We all face circumstances:

the body in pain,

illness that will not heal,

funds exhausted,

creditors pressing,

the future uncertain.

How do we meet it?

Usually the mind cries, “Why me? How shall I escape?”

In that cry is the self, the “me” that clings to security, that resists what is, that dreams of what should be.

And it is the “me” that makes pain heavier, that turns fact into despair.

Can you look at the fact without the “me”?

Pain is there, yes. Threat is there. Poverty may be there.

But can the mind see it directly, without adding the burden of memory, fear, comparison?

When there is only the fact, without the illusion of “I suffer,”

circumstance loses its power to enslave.

The body may ache, but the heart is free of despair.

The world may press, but inwardly there is clarity and silence.

To go beyond circumstance is not escape.

It is to see what is without distortion.

And in that seeing there is freedom.

*****

“When the self ends, life is no longer fragmented but whole.”

“The self divides; beyond the self there is love, compassion, and wholeness.”

“To see the self as illusion is to enter the vastness of life where all is one.”

*****

Beyond Utopia

It is often said that Krishnamurti's teachings are utopian—too lofty, too idealistic for the daily struggles of human beings. But to call them utopian is to misunderstand their essence. A utopia is a projection of thought: an imagined future, a perfect society to be built tomorrow. It is an ideal, and therefore always distant, always unreachable.

Krishnamurti spoke not of tomorrow, not of ideals, but of seeing clearly what is, now. His words do not point to a dream, but to the fact of our daily living—to fear, to conflict, to sorrow as they actually are. To see these directly, without escape, is the beginning of freedom.

His teaching is not an abstraction. It is as practicable as observing anger when it arises, envy when it stirs, fear when it grips the heart. To see without judgment, without suppression, without justification—that is the essence of a mind in its natural state.

The natural state of life is not utopian; it is simple, direct, immediate. It is a mind that does not carry the burden of becoming, a heart that does not measure itself against another, a life that flows without conflict.

To live in such clarity is not to wait for a perfect world. It is to live rightly now, in the midst of imperfection. That is why these teachings are not beyond reach; they are essential, for only in living this way can man be free, and only then can society have order.

*****

Beyond Utopia

They say:

his words are a dream,

a vision too high,
a utopia for another time.

But truth is not tomorrow.
It is here—
in fear,
in envy,
in sorrow,
if you will only see.

Utopia is thought's invention,
a projection of the mind,
always distant,
always out of reach.

But seeing what is
needs no tomorrow.
To observe anger as it arises,
to watch desire without judgment,
to meet fear without escape—
this is the beginning of freedom.

Life's natural state
is not an ideal.

It is simple,

direct,

immediate.

When the burden of becoming ends,

when the heart does not measure,

when the mind is still—

there is order,

there is clarity,

there is freedom.

Not utopia,

but living.

*****

Some dismiss JK's teachings as "utopian" — beautiful, idealistic, but impractical in a world driven by survival, competition, and necessity. They argue: "We must earn, we must fight for jobs, we must secure our families. How can we live without comparison, without ambition? Isn't that unrealistic?"

What Krishnamurti pointed out

1. The world of survival and the world of the mind are different.

He never denied the need for food, clothing, shelter, or the practical use of knowledge and skill. These are necessary.

But he insisted that the psychological structure of competition, fear, ambition, and comparison only adds conflict to survival. It does not help survival — it corrupts it.

2. To call it utopian is to avoid looking at oneself.

He would often say: "You may call it idealistic, but can you look at the fact? Fact is, comparison breeds envy, fear breeds violence, ambition breeds conflict. Is that utopian, or is it the truth?" He turned the question back to the listener.

3. What we call 'practical' is in fact destructive.

Society calls ambition and competition practical, necessary for survival. But look at the wars, corruption, inequality, exploitation — all born from that so-called practicality. Krishnamurti said the truly practical way is the ending of conflict within, because only then can there be peace in relationship and society.

4. Freedom is not luxury.

He said freedom from fear, greed, and comparison is not some luxury for dreamers. It is the foundation of right living. Without inner freedom, survival becomes brutal, mechanical, and destructive.

"You say what is being said is utopian. But is it utopian to live without violence, without corruption, without fear? Or is it the only sane way to live? What you call practical has led to wars, to division, to endless misery. The truly practical is to see the fact as it is — that conflict begins in the mind — and to end it there. Then life is not utopia, but truth."

*****

Utopia or Truth?

They say:
These teachings are utopian,
too lofty,
not for survival.

But is it survival
to live in fear,
to compete endlessly,
to fight,
to exploit,
to destroy?

We call that “practical,”
yet it breeds war,
corruption,
loneliness,
sorrow.

To see without comparison,
to live without fear,
to act without ambition—

you call this a dream.

But is it not the only

sane way to live?

What you call utopia

is simply truth.

And what you call practical

is the very seed

of destruction.

*****

“Is It Utopian?”

You say: What you speak of is utopian. It is not practical, it cannot help us survive.

But what is it you call survival?
To compete endlessly, to fight for position, to live in fear of losing, to divide as “me” and “you,” to carry violence in the heart — is that survival, or destruction?

You call ambition practical, comparison necessary, greed inevitable. Yet see what this has made of the world: conflict, corruption, inequality, war. Is this practicality, or madness?

Is it utopian to live without fear?
Is it utopian to relate without comparison?
Is it utopian to see what is, without illusion?

To end conflict in oneself is not a dream. It is the only sane action.
What you call utopia is in fact the truth.
And what you call practical has become the root of misery.

*****

Beyond Society

The teachings of Jiddu Krishnamurti are not a system, a creed, or a new morality to be fitted into the old framework of society. They stand apart, often in direct contradiction to the patterns we live by.

Society tells us to compete, to succeed, to climb higher. Krishnamurti says comparison is poison, and that true dignity is found only when there is no measure of "higher" or "lower."

Society glorifies ambition—the struggle to become somebody. Krishnamurti points out that ambition is violence, and that only in the ending of becoming is there peace.

Society thrives on belief, tradition, and authority. Krishnamurti says belief divides, tradition blinds, and authority corrupts. Truth, he insists, is not in any book, priest, or leader—it is in direct perception.

Such words unsettle, they disturb, they may even contradict the listener who clings to comfort or custom. Yet they are not meant to be accepted or rejected. They are meant to be looked at, to be tested in the very living of daily life.

The question, then, is not how to adjust Krishnamurti's teachings to fit society. That would only dilute them. The real question is whether we are willing to look at our life and society as they are—corrupt, violent, fragmented—and to see their roots in ourselves. For society is not apart from us; we are the world, and the world is us.

To live these teachings is not to conform to a new set of rules, but to step outside the old altogether. It is to see directly that truth is not bound by time, culture, or opinion. It does not belong to East or West, to past or future.
Krishnamurti's words are a mirror, not a doctrine. They may contradict your beliefs, your habits, even your very sense of self. But if you look without defence, without fear, you may discover a freedom that is beyond society, beyond contradiction, beyond measure.

And perhaps that freedom is the only true revolution.

*****

Beyond Society

Society says: compete,

succeed,

become somebody.

But becoming is violence,

and in its struggle

there is no peace.

Society says: believe,

follow tradition,

submit to authority.

But belief divides,

tradition blinds,
authority corrupts.

Society praises ambition,
glorifies power,
measures worth.
But comparison is poison,
and where there is measure
there is no love.

These teachings
do not fit into the old mould.
They are a mirror—
showing us as we are:
fragmented, fearful,
seeking security in illusion.

To look without defence,
without fear,
is to step outside the cage.

Truth is not in East or West,

not in book or temple,

not in leader or belief.

It is in direct seeing,

now,

beyond society,

beyond measure,

beyond the self.

*****

Beyond Knowledge

A young man may pass all examinations,
rise to the highest post,
and feel superior.
What if he is clever,
quick with memory,
brilliant with words?

Knowledge is useful—
to build a bridge,
to heal a wound,
to organize society.
But knowledge is not freedom.

The computer,
the machine we call AI,
can gather more knowledge
than any scholar or civil servant.
It can answer faster,
calculate deeper,
store infinitely more.
Does that make it wise?

Intelligence is something else.
It is not the accumulation of facts,
not success in examinations,
not the pride of achievement.
Intelligence is to see the false as false,
the true as true.
It is to live without illusion,
without the burden of the “me.”

To develop only one side—
the side of knowledge,
without this other—
is like a tree growing
with branches but no roots.
It may rise high,
but it cannot withstand the storm.

Knowledge has its place,
but if the heart is empty,
if the mind is caught in becoming,
then knowledge only sharpens the ego.
And an ego armed with knowledge
is more dangerous
than one that is ignorant.

Real education
is to awaken both—
the skill to know,
and the clarity to see beyond the self.

*****

He passed all the tests,
rose to power,
and feels superior.

But what is cleverness
without freedom from illusion?
What is success
if the “me” grows stronger?

A machine can store more facts,
answer faster,
outthink the brightest scholar.
Yet it is not wise.

Knowledge builds bridges,
heals wounds,

organizes nations—

but it cannot end fear,

it cannot silence sorrow.

To grow only in knowledge

is to grow sideways,

without roots.

It sharpens the ego,

but blinds the heart.

True intelligence

is not in passing examinations,

not in achievement,

not in comparison.

It is in seeing

the false as false,

the true as true,

and living without the shadow of “me.”

Knowledge has its place,

but beyond knowledge

is clarity,

is compassion,

is freedom.

*****

Beyond doubt

Psychological doubt is a subtle poison. Even the smallest seed of it, once allowed to take root, can corrode relationship, breed suspicion, and bring sorrow. It does not matter whether the other is your child, your companion, or your friend—once doubt enters, it gnaws at the heart.

We think we can keep doubt on a leash, but it is not doubt itself that must be restrained. It is the very movement of thought from which doubt is born. Thought, seeking certainty, inevitably breeds uncertainty; seeking security, it sows fear. Doubt is only one of its shadows.

To see the nature of thought clearly—to see how it moves, how it creates images, how it divides and compares—is the beginning of freedom from doubt. Then the mind is not caught in the endless struggle of belief and disbelief, suspicion and assurance.

When the movement of thought is quiet, there is clarity. In that clarity, doubt has no soil in which to grow.

*****

Beyond Doubt

Doubt begins as a whisper,

a seed in the mind.

Left unseen,

it spreads its roots,

corroding trust,

breeding suspicion,
darkening love.

It matters little
whether the other is your child,
your companion,
or your friend—
doubt gnaws at the heart.

To leash doubt is futile;
it springs again,
for its root is thought.
Thought seeks certainty,
yet breeds uncertainty.
It longs for security,
yet sows fear.

See this movement clearly—
see how thought invents the image,
the suspicion,
the shadow.

When thought is quiet,

clarity flowers.

In that clarity,

doubt cannot take root.

*****

Beyond karma

Man has invented the idea of karma—reward and punishment carried over through time—as though there were some cosmic bookkeeper balancing accounts. But is this the truth, or is it a comforting belief born out of fear and hope? We cling to karma because it seems to explain suffering and promise compensation. Yet in clinging, we fail to see the fact before us.

The difficulties of life are not imposed by some invisible hand of destiny. They arise from the self—from thought, from ignorance, from carelessness, from indifference to one another. Accidents occur, not because a past life decreed them, but because human beings are inattentive, self-absorbed, and insensitive to the whole movement of life. Most diseases too are the result of our indolence, our lack of care for the body, for the environment, for right living—though some, naturally, are inborn.

Circumstances, which we casually call "luck"—a favourable chance, the right family, the right opportunity—do play their part. But even here, it is the self that compares, envies, and suffers. For one who is free of becoming, the movement of circumstances is simply the flow of life, neither reward nor punishment.

So long as the mind clings to the notion of karma, it evades the central fact: the self is the cause of disorder. To see this directly—not as theory, not as belief, but as fact—is to end the burden of reward and punishment altogether. In that ending, action is born out of clarity, not out of fear or hope. And in such clarity, life has its own intelligence, its own order, which is beyond the calculations of the self.

*****

Man speaks of karma,
a law of reward and punishment,
an unseen judge
balancing accounts of sorrow and joy.

But the truth is nearer:
the self itself is the maker of misery,
the builder of conflict,
the careless hand behind the accident.

Diseases arise
from indolence, neglect,
from the dullness of a mind
that will not live with care.
Some are inborn—
yet even here the cry of “karma”
is but an escape.

Luck, a job, a chance,
the favor of circumstance—
these belong to the river of life.
They are neither reward nor curse,
only the turning of the stream.

To see this is freedom:
that suffering is not decreed,
but born of the self,
and that when the self is quiet,
life flowers in its own order,
needing no promise,
no punishment,
no tomorrow.

*****

Beyond Karma

Man, invented karma,
to console his fear,
to sweeten his sorrow,
to promise reward
for his endless struggle.

But suffering is not decreed
by some unseen hand.
The self is the cause—
in its blindness,
in its indifference,
in its pursuit of becoming.

Accident follows inattention,
disease follows indolence.
Some burdens are inborn,
yet they are not punishment,
only the mystery of life unfolding.

What we call luck—
a chance meeting,
a good job,
the favor of circumstance—
is simply the turning of the river,
neither blessing nor curse.

When the self ends,
the chain of cause and effect ends.
There is no bookkeeper of destiny,
no tally of reward and punishment.

There is only clarity—
a life flowering in order,
a mind still and free,

where each act is whole,

untouched by fear,

untouched by tomorrow.

*****

Karma is not some law written in the stars.

It is the self, with its blindness and indolence,

that breeds suffering.

To see this clearly is the ending of karma.

*****

Integrity Without Karma

Man says: if there were no fear of karma, no promise of reward and punishment, society would collapse into dishonesty, greed, and injustice. But see what this implies: that goodness depends on fear, that order is born of compulsion, not of clarity.

Is honesty born out of fear of consequence? Then it is not honesty at all, but calculation. Is justice maintained by the threat of punishment in another life? Then it is merely another form of self-interest.

Fear may restrain, but it cannot awaken. Fear may impose order, but it cannot bring compassion. What it produces is conformity, not goodness.

Real integrity flowers only when the self is understood and set aside. When the mind sees clearly the nature of greed,

violence, and falsehood, it does not choose them—not out of fear, but out of understanding. Such a mind does not need the crutch of karma, or the whip of fear, to live rightly.

True justice, true honesty, are not the outcome of reward and punishment; they are the fragrance of a mind free of self. And that freedom is the ending of fear.

*****

Man says:

without the fear of karma

there would be dishonesty,

injustice,

a collapse of order.

But goodness born of fear

is no goodness at all—

it is calculation,

a mask of self-interest.

Fear restrains,

but it does not awaken.

Punishment may control,

but it cannot bring compassion.

When the self is seen and ended,

honesty flowers naturally,

justice flows without effort.

Not from fear,

not from reward,

but from clarity itself.

*****

Beyond powers

Man, longs for the extraordinary—visions, miracles, powers of the mind. He believes that to read another's thought, to heal, to foresee, is to come closer to the sacred. From ancient times such abilities, called siddhis, have been sought as proof of spiritual attainment.

But the extraordinary is still within the field of the mind. It is still the movement of thought and desire. Whether you possess great knowledge, great wealth, or great power of another kind, it remains within the cage of the self.

Krishnamurti acknowledged that such phenomena may occur. Sensitivity of the brain, unusual states, perceptions beyond the ordinary senses—these may happen. But to give them importance is to be caught in illusion. For what matters is not power, but freedom; not vision, but clarity.

A mind that seeks siddhis is a mind still seeking achievement. It is still caught in becoming— "I will have more, I will be greater, I will possess the rare." This search strengthens the self, and therefore moves away from truth.

The sacred cannot be approached through power. It comes only when the self is absent, when desire for experience has ended, when the mind is utterly still. Then there may be perception that is immense, but it is not yours or mine. It cannot be used, cannot be displayed. It is not a siddhi—it is creation itself.

*****

Man, longs for the strange,

the miraculous,

the powers of the hidden.

To read another's thought,
to see the future,
to heal with a touch—
he calls these siddhis,
and imagines they are steps
toward the sacred.

But power, however rare,
is still within the circle of the self.
It dazzles,
yet it binds.
It feeds ambition,
and clothes desire
in the language of the holy.

The sacred cannot be reached
through power.
It is not in visions,
not in wonders,
not in feats of the mind.

It is in the ending of the seeker,
in the stillness where desire is not,

in the silence where the self has vanished.

Then there may be perception immense,
but it is not yours,
not mine—
it is life itself,
whole,
without division.

*****

Beyond Richness

Man strives endlessly to be rich—rich in property, in possessions, in titles and honours. He measures himself against others, and in this comparison finds both pride and pain. But what does it mean to be rich? Is richness the fullness of a bank account, the power of influence, the comfort of security? Or is it something far deeper?

Outward wealth has its place. It can bring comfort, health, convenience. But beyond a certain point it becomes a burden: a source of fear, of conflict, of endless struggle to maintain, to increase, to defend. In the pursuit of outward richness, the inward life becomes impoverished.

The true poverty is not the lack of possessions, but the emptiness of a mind that depends on possessions for its worth. Such a mind is always poor, even if it owns the whole world.

To be truly rich is not to accumulate, but to be free—from greed, from envy, from comparison, from the endless burden of becoming. Richness is to see a tree fully, to look at the sky with wonder, to love without possession, to live without fear.

When the self is absent, life itself is richness. It is inexhaustible, immeasurable, untouched by gain or loss.

*****

Beyond Richness

Man gathers wealth,

houses, lands,

titles, honours,
and calls himself rich.

But what is richness
when the heart is empty,
when fear guards every gate,
when envy shadows every step?

To be full of possessions
and poor in clarity
is to live in poverty.

True richness is not in gold,
not in power,
not in security.

It is in seeing the tree wholly,
in watching the sky with wonder,
in loving without holding,
in living without becoming.

When the self is absent,
life itself is treasure—
inexhaustible,

immeasurable,

beyond gain,

beyond loss.

*****

Wealth promises security, comfort, and influence. Yet the more one accumulates, the more one fears loss, the more one compares, the more one struggles to maintain. Outward richness can hide an inner poverty—a mind dependent on possessions for its worth, a heart burdened by fear and desire.

To be truly rich is not to own much, but to be free. Free from greed, free from comparison, free from the endless urge to become. Then even a simple life is abundant. For richness is not measured in gold or titles, but in clarity, in love, in the joy of seeing life as it is.

*****

Beyond Usefulness

"Life is not to be measured by use or non-use; in choiceless awareness, being itself is sacred."

You say the body is aging, that there is nothing more to be done for society. You feel you have lived through what it means to be in the present, you have written of these things, and now you wonder, "Of what use am I?"

But is this not still the movement of thought, comparing yesterday with today? Yesterday, useful; today, useless. Yesterday, giving; today, nothing to give. This is the same old habit of measurement that has shaped our lives.

Why must life have utility at all? Does a tree ask if it is useful? Does a flower weigh its worth? It simply blooms, and in that very being there is fragrance, beauty, completeness. That beauty is not measured by society.

To live in choiceless awareness is not to reform society or to perform great deeds. It is to be a light unto oneself. And a light shines — it does not ask whom it serves, or whether it is needed.

So do not measure life in terms of use or non-use, contribution or withdrawal. These are the calculations of thought, and thought is always limited. To live in awareness — even in the last breath of life — is to live in the sacred. That is wholeness. That is the greatest gift, though it can never be measured.

*****

We ask: must life have a purpose,
a use, a measure?

You say: I am old,
I am of no use now.
But is not this thought still comparing
what was with what is?

The flower does not ask,
“Am I useful?”
It blooms,
and in its blooming
there is beauty.

Choiceless awareness
is not about usefulness.
It is simply seeing,
simply being.

And in that being
there is sacredness.

*****

The body grows old,

the hand trembles,

the world moves on.

And thought whispers:

“I am of no use.”

But life is not a ledger,

not profit and loss.

The flower blooms

without question,
the river flows
without purpose.

Choiceless awareness
is enough.
It is whole,
it is sacred.

Beyond use, beyond measure,
there is only
the beauty of being.

This chapter is an echo of release—
stripping away the illusion of being useful,
the burden of becoming something.
What remains is simple, unmeasured,
the wholeness of awareness itself.

*****

Beyond the Machine Is to Be Human

"To be human is not to perfect thought, but to go beyond thought — beyond the machine."

The machine now thinks, remembers, and creates. It can compose music, diagnose disease, write stories, and calculate with astonishing speed. If being human is only to think, then the machine has already begun to equal us, perhaps to surpass us.

But what is thought? Thought is memory, knowledge, experience, all stored up in the brain and projected into the future. It is mechanical, repeating patterns from yesterday into tomorrow. The machine does the same, only faster and without fatigue.

If we identify ourselves with thought, then we too are mechanical — only machines of flesh and bone. The real crisis is not the machine outside us, but the machine within: the repetitive, conditioned movement of thought that says, "I am, I must become, I must succeed."

So, the question is not how far the machine will go, but whether we can step beyond the machine in ourselves. To go beyond the machine is to go beyond thought. This does not mean to deny thought in daily living — thought is necessary for language, for skill, for technology. But psychologically, inwardly, can there be freedom from the movement of thought?

This is the modern challenge of AI, showing that the true human essence lies not in thought but in awareness. When thought is silent, when the “me” — which is the product of thought — is not operating, there is a different dimension of being. In that silence there is no becoming, no comparison, no calculation. There is only direct perception, choiceless awareness.

To live beyond thought, beyond the machine, is to be truly human. In that state there is love without possession, compassion without motive, and a sense of the sacred that no algorithm can imitate.

*****

The machine thinks,

calculates, remembers,

writes its verses,

sings its tunes.

If thought is all we are,

then what are we

but machines of flesh,

mirrors of memory?

But thought is old,

repeating,

carrying yesterday into today,

today into tomorrow.

To be human
is not to polish the machine within,
but to step beyond it.

When thought falls silent,
awareness shines.
In that awareness
there is love without possession,
compassion without cause,
silence without end.

Beyond thought,
beyond the machine,
the human heart awakens
to the sacred.

*****

"The challenge of the machine shows us that to be human is not thought, but awareness."

"Beyond the machine and beyond thought, the essence of being human is awareness."

"The rise of the machine reveals that the true human dimension lies not in thought, but in awareness."

*****

On God

1. The Human Search for God

- Human beings, faced with suffering, uncertainty, and death, seek comfort in the idea of God.
- Out of fear and hope, they create beliefs: *"God will protect me, God will reward me, God will save me."*
- These beliefs give temporary comfort, but they are born of thought.

2. The God of Thought

- Krishnamurti said: *"The God you worship is the projection of your own mind."*
- Whether it is an idol, a concept, or an image of heaven, it is still the product of human imagination.
- What is created by thought cannot be eternal, cannot be the real.

3. Authority and Division

- Religions claim to represent God, but this creates authority, dogma, and division: *my God, your God.*
- This has led to conflict, war, and endless suffering.
- When God is used to divide or control, it is not truth but illusion.

4. The Ground of the Sacred

- Krishnamurti did not deny the sacred. He pointed beyond thought to something immeasurable, timeless.

- He suggested that if the mind is utterly quiet—free from fear, belief, and self—then it may touch "that which is beyond."
- He sometimes called this *the eternal, the immeasurable, the ground of being.*
- But he warned: naming it as "God" is already to limit it.

5. Living Without Illusion

- To discover truth, the mind must be free of belief, ritual, and authority.
- The search for God, as usually practiced, is escape from life.
- But when the mind sees itself clearly, ends conflict, and becomes silent—then there is a sense of the sacred that is not invented by thought.

- *"The God created by thought is not God."*
- *"To find out what is true, the mind must be free from fear, free from belief, free from the known."*
- *"When the mind is utterly still, without time, without self, then that which is eternal comes into being."*

Summary:

- The God of religions and belief is a projection of thought.
- Authority and dogma in God's name create division and conflict.

- True “God” (the sacred) cannot be sought or imagined; it comes when the self ends and the mind is silent.
- One must live without illusion; then perhaps the immeasurable reveals itself.

*****

On God

The God of temples,
the God of books,
the God of ritual and chant—
is born of thought,
woven out of fear and longing.

The frightened mind cries,
“Protect me, save me,
give me comfort,
promise me heaven.”
And thought answers,
shaping an image,
naming it God.

But what thought invents
is not eternal.
What fear clings to
cannot be truth.

The true cannot be sought,
cannot be prayed into being,
cannot be captured in belief.

When the self is silent,
when desire and fear have ended,

when the mind is still as the evening sky—
then there is something vast,
immeasurable, sacred.

Call it God,
call it the eternal,
or call it nothing at all—
names do not touch it.

It is not yours or mine,
not Hindu or Christian,
not bound by faith or temple.

It is there,
when the mind is free,
when love is without possession,
when life is whole.

*****

The God of Belief vs. The Sacred Beyond Thought

The God of Belief	**The Sacred Beyond Thought**
Product of thought, imagination, tradition.	Not created by thought; comes when the mind is silent.
Shaped by fear, desire, and hope.	Beyond fear and desire; arises in freedom.
Divides humanity: *my God, your God.*	Unites—beyond religions, beyond divisions.

Maintained by ritual, dogma, and authority.	Found in direct perception, not in tradition.
Offers comfort, promises reward or salvation.	Needs no promise; whole and complete in itself.
Bound by words, names, and images.	Beyond all naming, immeasurable, timeless.
Lives in the past, sustained by memory.	Fresh, new, discovered only now.
Keeps the self intact, disguised as devotion.	Self absent; only awareness, love, and silence remain.

- ***The God of belief*** → *created by thought, bound by fear, division, and ritual.*
- ***The sacred beyond thought*** → *discovered in silence, wholeness, and freedom from the self.*

*****

Why Do You Worry About God?

1. The Escape into God

- When life is full of sorrow, fear, and conflict, the mind looks for comfort.
- God, heaven, the afterlife become projections of desire—something to cling to, to escape into.
- But such "God" is only thought's invention, not truth.

2. The Real Question

- Krishnamurti said: *Do not ask if God exists. Ask instead: why is there sorrow, fear, violence, division in me and in the world?*
- If we cannot live peacefully with our neighbour, what meaning is there in talking of God?
- The question of God becomes real only when the mind is free of illusion.

3. Living Peacefully

- To live peacefully is to end comparison, ambition, and envy.
- It is to look at fear without escape, to end sorrow by observing it completely without resistance.
- Peace is not in the future; it is in how you live now, in daily relationship.

4. The Ending of Sorrow

- Sorrow ends when there is direct perception of what is—without justification, without avoidance.
- When one sees suffering in oneself and in others with total attention, compassion flowers.
- That compassion itself is peace.

5. The Sacred Beyond Search

- When life is lived without fear, without sorrow, without division, then the mind is quiet.
- In that silence, something sacred may come into being—not sought, not imagined, but real.

- Then the question of God is no longer escape—it is discovery.

- *"Why do you ask about God, when you cannot even live without violence or sorrow? Begin there."*
- *"When the mind is free of conflict, when love flowers, then perhaps you will know that which is eternal."*
- *"Peace is not in the image of God. Peace is in the ending of sorrow."*

Summary:

Don't begin with God. Begin with living—seeing sorrow, ending fear, living peacefully in relationship. When the mind is free, silent, compassionate, then the sacred reveals itself.

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Why Worry About God?

Why worry about God
when the heart is heavy with sorrow,
when the mind is restless with fear,
when our days are torn by conflict?

The God you imagine
is born of longing,
woven by thought,
painted by desire.
That is not the sacred.

First see how you live—
with envy, with anger,

with loneliness and comparison.
See it wholly,
without escape,
without judgment.

When sorrow is understood,
it ends.
When fear is seen,
it dissolves.
When the self grows quiet,
peace flowers.

In that peace,
love moves without measure.
And where love is,
the sacred is.

Then the question of God
is no longer a worry,
no longer a belief,
but a living reality—
timeless, immeasurable,
beyond thought.

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The God of Belief vs. The Way of Living

The God of Belief	**The Way of Living**
Born of thought, desire, and fear.	Born of direct perception and awareness.
Promises comfort, reward, salvation in the future.	Brings peace and clarity here and now.

Divides: *my God, your God; my faith, your faith.*	Unites: compassion for all life, beyond division.
Maintained through ritual, dogma, and authority.	Expressed in love, simplicity, and attention.
Escapes from sorrow instead of ending it.	Faces sorrow directly; in seeing it fully, sorrow ends.
Keeps the self intact as a seeker of the divine.	Ends the self; in that ending, love and freedom flower.
Lives in imagination, projection, belief.	Lives in daily relationship, action, and silence.
A pursuit in time: *one day I will find God.*	Timeless: peace is in the present moment.

- ***The God of belief****: product of thought, division, and escape.*

- ***The way of living****: awareness, compassion, ending of sorrow, and peace in daily life.*

*****

On Love and Compassion

1. What Love Is Not

- Love is not desire, pleasure, or attachment.
- Desire seeks fulfilment, pleasure seeks repetition, attachment seeks security—all of these breed fear, jealousy, and dependence.
- Where there is possession or need, love is absent.

2. Love Without Self

- Love is not born of thought.
- The "me" that says *"I love you"* while clinging, demanding, or comparing is still acting from the self.
- True love arises only when the self is quiet, when there is no centre that wants or fears.

3. Compassion and the Ending of Sorrow

- Compassion is not pity, not charity from above to below.
- Compassion means "to suffer with"—to feel the pain of another as one's own.
- This flowering of compassion comes naturally when one sees and ends sorrow within oneself.
- In the ending of personal sorrow, there is the awakening of a universal compassion.

4. Love as Freedom

- To love is to give complete freedom to another and to oneself.
- Love is not control, not dominance, not dependence.

- Where there is freedom, there is care, tenderness, and beauty in relationship.

5. Love and Intelligence

- Krishnamurti said: *"Intelligence is compassion."*
- A mind that is free of fear and illusion sees clearly, and that clarity is inseparable from love.
- Love and intelligence are not two; they are one movement.

6. Love and the Sacred

- Where there is love, there is peace; where there is love, there is the sacred.
- Without love, meditation, religion, or knowledge have no meaning.
- Love is the essence of the sacred dimension of life.

- *"Where there is love, do what you will, it will be right."*
- *"Without love, life has no meaning. With love, there is no duty, no discipline; only the flowering of goodness."*
- *"Love is not remembrance. Love is not desire. Love is when the self is not."*

Summary:

Love and compassion are not ideals to be cultivated. They are natural states that come into being when the self ends. Love is freedom, compassion is the ending of sorrow, and together they are the ground of true intelligence and sacredness.

*****

Love and Compassion

Love is not desire,
not the fire of pleasure
that seeks to hold and to repeat.

Love is not possession,
not the chain of dependence
that calls itself care.

Love is when the self is absent,
when the “me” does not demand,
does not compare,
does not cling.

Then there is a tenderness
without cause,
a care that needs no reward.

Compassion is not pity,
not the gift of one
who stands above another.

Compassion is to feel the sorrow of another
as one’s own,
to walk together in the same flame of pain,
and in that very seeing,
to end sorrow.

When love flowers,
freedom is.
When compassion breathes,
intelligence acts.

In love and compassion
there is no division,
no distance,
no time.

They are the ground of life,
the fragrance of the sacred,
the song of a mind
utterly free.

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Love as Commonly Understood vs. Love as Krishnamurti Points

Love as Commonly Understood	**Love as Krishnamurti Points**
Mixed with desire, pleasure, and attraction.	Free of desire; not rooted in pleasure or repetition.
Based on possession: *"You are mine."*	Gives freedom to oneself and to the other.
Dependence mistaken for care.	Care without dependence; love without chains.
Creates jealousy, fear, and conflict.	No jealousy, no fear—only clarity and tenderness.
Shaped by memory: *"I loved you yesterday, I will love you tomorrow."*	Beyond memory; love is alive only now.
Often conditional: *"I love you if..."*	Unconditional, without motive or expectation.

Can turn into attachment, duty, or obligation.	Is spontaneous, free, and joyful.
Separates giver and receiver.	No separation; love simply is.

- ***Common love*** → *desire, dependence, possession, fear.*
- ***Krishnamurti's love*** → *freedom, clarity, compassion, sacredness.*

*****

On Creation

1. Creation Is Not Invention

- What we usually call creation—writing a book, painting a picture, building a machine—is really *invention* or *expression.*
- These are products of thought, skill, memory, and imagination. They may be beautiful, but they are not the essence of creation.

2. The Limitation of Thought

- Thought can rearrange, combine, and project, but it cannot touch the timeless.
- Thought is old, always rooted in memory and the past.
- True creation cannot be born out of the known.

3. Creation and the Ending of the Self

- For Krishnamurti, creation happens when the self is absent.
- When the "me" with its fears, desires, ambitions is quiet, then there is a movement that is not of the past.
- In that silence, in that emptiness, something wholly new comes into being.

4. Creation Is Renewal

- Creation is the ever-new movement of life itself—the flowering of a tree, the song of a bird at dawn, the birth of a child, the arising of love when the self is not.

- It is not repetition, not continuity, but freshness beyond time.

5. The Sacred in Creation

- Krishnamurti sometimes described creation as the expression of the sacred.
- When the mind is utterly still, beyond thought and self, there is a sense of vast energy, immeasurable and timeless.
- From this ground of silence, creation flows.

6. Creation in Daily Living

- Creation is not confined to art or science.
- To live without conflict, to act with attention, to love without possession—this too is creation, because it is life lived freshly, not mechanically.
- A mind free of conditioning is a creative mind.

- *"Creation is not invention. Creation is when the mind is utterly quiet, and in that silence the new comes into being."*
- *"Only a mind that is free, without fear, without self, knows what it is to create."*
- *"In creation there is no 'me' and 'mine.' There is only the new, the timeless, the sacred."*

Summary:

Creation is:

- Not invention or expression of thought.
- The new that arises when the self ends.

- Renewal, freshness, beyond time and memory.
- The flowering of silence, love, and the sacred.

*****

Creation

Creation is not the brush upon the canvas,
nor the word placed upon the page.
It is not the melody remembered,
nor the machine cleverly made.

These are inventions of thought,
shadows of memory,
echoes of the past.

Creation is when the mind is silent,
when the self has no voice,
when thought no longer grasps
at becoming.

In that stillness,
the new is born—
not from time,
not from memory,
but from emptiness
that is full.

The flower opening at dawn,
the bird calling into the sky,
the heart loving without possession—
this is creation.

It cannot be sought,
it cannot be stored,
it cannot be repeated.

Creation is the sacred
moving through silence,
renewing life,
moment to moment,
ever new.

*****

Creation as Thought Imagines vs. Creation as Krishnamurti Points

Creation as Thought Imagines	**Creation as Krishnamurti Points**
A past event: a beginning long ago in time.	A timeless movement, ever new, happening now.
Explains creation through belief, myth, or scientific theory.	Goes beyond belief and theory; discovered in silence of the mind.

Seeks a cause, a creator, or a first principle.	Sees creation as causeless, without beginning or end.
Bound to memory, knowledge, and imagination.	Beyond memory and thought; arises when the mind is free.
Divides life and universe into separate things.	Sees life and cosmos as one indivisible movement.
Offers comfort or certainty through explanation.	Demands direct perception without illusion or escape.
Keeps the self intact as the seeker of answers.	Ends the self; in that ending the sacred is revealed.
Creation understood as an object or event "out there."	Creation lived as renewal in each moment of awareness.

- ***Thought's creation****: bound to time, cause, belief, explanation.*
- ***Krishnamurti's creation****: timeless, causeless, ever-present, discovered in silence when the self ends.*

Creation of Life and the Universe

1. The Limits of Thought

- Thought asks: *How did the universe begin? Who created life? Is there a first cause?*
- But thought itself is the product of time; it is limited, conditioned by knowledge.
- Any answer thought gives is still within the field of the known, and therefore cannot touch the unknown.

2. The Religious Mind and the Scientific Mind

- Science looks outward—measuring, observing matter, form, process.
- Religion (as commonly practiced) looks inward but invents explanations: gods, creators, scriptures.
- Both, if bound by thought, remain partial.
- Krishnamurti's invitation was to go beyond both belief and analysis—to a direct perception of life as it is.

3. The Mystery of Beginning

- Krishnamurti said: *"Is there a beginning at all? Or is there only the eternal movement, without start or end?"*
- To the mind trapped in time, this sounds paradoxical. But in silence, one senses creation not as a past event but as an ongoing, timeless movement.

4. Creation as Timeless Renewal

- The universe is not something created once and left behind—it is unfolding now.
- Life is not something that began millions of years ago only; it is beginning in every moment, in the sprouting seed, the birth of a child, the silence of a mind that sees freshly.
- Creation is continuous, not bound by time.

5. The Source of Creation

- When the mind is utterly quiet, beyond thought and self, there is a sense of vast, immeasurable energy.
- Krishnamurti sometimes called this *the ground of being*, *the immeasurable*, or *the sacred.*
- From this silence, this ground, the universe and life flow—not as theories, but as living fact.

6. Living the Mystery

- To ask *"Who created the universe?"* may be less important than to ask *"Can I live in communion with that mystery?"*
- When the mind is free of fear and illusion, it touches the sacred.
- In that communion, life and universe are not separate from oneself. One *is* that creation.

- *"The origin of all things is not to be found through thought. Only when the mind is utterly still is there the perception of the eternal."*

- *"Creation is not in the past; it is now, in the living, in the flowering of silence."*
- *"When the self ends, the immeasurable comes into being—and that is the ground of life and the universe."*

Summary:

The creation of life and the universe is not a problem to be solved by thought. It is the mystery of the timeless, ever-new movement of existence. To touch it, the mind must be still, free of the self. In that silence, one perceives the sacred ground from which life and universe continually unfold.

Creation of Life and the Universe

Who asks, *"How did it begin?"*
Is it not thought—
restless, bound to time,
seeking cause and creator?

What thought invents
is never the eternal.
The answer it carves
is only its own shadow.

Creation is not yesterday,
nor a million years ago.
It is now—
in the birth of a leaf,
in the cry of a newborn,
in the silence of a mind
that sees without measure.

The universe is not finished;
it flowers each instant,
as the tide returns,
as the stars burn quietly
in the vast night.

When the self is absent,
when the mind is still,
there is a vast energy,
immeasurable, sacred.

From that silence
life and cosmos flow—
not two,
not separate,
but one endless movement,
ever new,
without beginning,
without end.

*****

Love May or May Not Be Called God

1. The Habit of Naming

- Human beings are eager to name what they cannot fully grasp.
- We see love, beauty, or a moment of silence, and we call it *God.*
- But the moment it is named, it becomes an idea, a belief, a concept in memory.
- The name divides us from the living reality.

2. Love Beyond Words

- Love itself does not belong to any religion or concept.
- It is not Hindu or Christian, not yours or mine.
- It is a flame that burns when the self is absent—immeasurable, timeless.
- Whether one calls it *God* or not is irrelevant; the word is never the thing.

3. The Danger of Calling Love "God"

- When love is labelled as *God,* people build temples, rituals, authorities around it.
- Then love is lost, and only belief remains.

- Krishnamurti warned that belief in God without understanding love leads to illusion.

4. Love as the Sacred

- If there is something sacred in life, it is love.
- Love is compassion, freedom, intelligence, beauty—it is the ground of true peace.
- Whether you call this *God,* or refuse to name it at all, does not matter. What matters is to live it.

5. The Essence

- To say *"Love is God"* or *"Love may not be God"* are both still words.
- What matters is to discover love in living, without attachment, without fear, without division.
- In that living, you may call it sacred, you may call it God, or you may call it nothing at all—it is the same reality.

- *"The word is not the thing. You may call love God, but the word does not contain it."*
- *"Without love, do what you will—meditate, worship, build temples—it has no meaning."*
- *"Love is the flame without smoke, and in that flame there is the sacred."*

Summary:

Krishnamurti would say: love may or may not be called God—but the word is secondary. What matters is love itself, lived fully, without self. That is the sacred.

*****

Love and God

You may call love God,
or you may refuse the name.
The word does not matter.
The word is not the flame.

Love is not belief,
not born of fear,
not kept alive by temples,
rituals, or prayers.

Love is freedom,
the ending of self,
the compassion that moves
without motive.

In that love,
there is beauty,
there is silence,
there is the sacred.

Whether you call it God
or nothing at all—
love remains,
whole, timeless,
beyond all names.

Love as Belief vs. Love as the Sacred

Love as Belief	**Love as the Sacred**
An idea or doctrine: *"Love is God, God is love."*	A living reality beyond words or concepts.
Sustained by thought, memory, and tradition.	Arises when the self is absent—fresh and timeless.
Becomes tied to religion, rituals, and authority.	Free of institutions; it is universal and unbounded.
Conditional: *"I love you because…"*	Unconditional; asks nothing in return.
Easily turns into attachment, dependence, or duty.	Expresses freedom, compassion, and joy.
Creates division: *"Our God of love" vs. *"their God."*	Unites all beings in compassion without distinction.
Gives comfort through belief, but not transformation.	Transforms life—brings peace, clarity, and wholeness.
Words about love are mistaken for love itself.	Love is lived directly, silently, without naming.

- ***Love as belief*** → *an idea, bound to thought, ritual, and division.*
- ***Love as the sacred*** → *a living presence, free, compassionate, and whole.*

*****

On Religion

1. Religion as Society Has Made It

- Organized religions—Hinduism, Christianity, Islam, Buddhism, and others—have become systems of belief, ritual, authority, and tradition.
- They offer comfort, promise salvation, and provide identity. But Krishnamurti said this is not true religion—it is belief shaped by fear and hope.
- Such religion often divides: "my faith" versus "your faith." It creates conflict, just as nationalism does.

2. The Psychological Need for Belief

- Human beings are frightened of death, of uncertainty, of loneliness.
- Out of this fear, they invent beliefs in gods, saviors, heavens, reincarnation.
- This is not discovery of truth, but projection of desire. It gives temporary comfort but keeps the mind dependent and limited.

3. Religion as Inquiry

- For Krishnamurti, true religion is not belief, but inquiry into truth.
- It is a movement of the mind that is free from fear, authority, and conditioning.
- Religion is not the acceptance of dogma, but the discovery of what is sacred beyond thought and tradition.

4. Silence and the Sacred

- He often said: true religion begins in silence.
- When thought is quiet, when the self is absent, the mind comes upon something immeasurable. That silence, that immensity, is the essence of religion.
- It cannot be reached through rituals or prayers repeated mechanically, but through direct perception of life as it is.

5. Religion in Daily Life

- Religion is not separate from daily living.
- If you live with greed, violence, and ambition, rituals cannot make you religious.
- To live religiously is to live with awareness, compassion, simplicity, and love.
- Right relationship with people, with nature, with oneself—that is religion in action.

6. The Role of Religion to Humanity

- Religion in its true sense has one role: to free the mind from illusion so that it may discover truth.
- It is not to provide comfort, not to give identity, not to create divisions.
- Its role is to open the door to the sacred—a dimension of life beyond thought and time.
- In such discovery, life is whole, and the mind lives without fear.

- *“Religion is not belief, not ritual, not authority.*
- *Religion is the discovery of what is true when the self is not.”*
- *“To live with compassion, with beauty, with a mind that is quiet—that is the essence of religion.”*
- *“When you are free of fear and illusion, then the sacred comes into being. That is the only true religion.”*

Summary:

- Organized religion → belief, ritual, authority, division.
- Psychological role → comfort against fear, but illusion.
- True religion → inquiry, silence, discovery of the sacred.
- In daily life → love, compassion, awareness, freedom.
- Role to humanity → not to divide, but to liberate the mind and open it to the immeasurable.

*****

What Is Religion?

Religion is not a temple,
nor the chant of many voices,
nor the promise of heaven
whispered to the frightened heart.

It is not belief,
not the burden of books,
not the authority of priest or prophet.

Religion begins
when thought is silent,
when fear no longer dictates,
when the mind stands still
before the vastness of life.

To live without violence,
to see beauty in a leaf,
to love without possession—
this is religion.

In the quiet mind,
the sacred is.
It is not found in words or rituals,
but in the flame of attention,
in the tenderness of compassion,
in the wholeness of being.

Religion is not what divides,
but what unites.
Not what promises,
but what is.

*****

False Religion vs. True Religion

False Religion	**True Religion**
Built on belief, dogma, and tradition.	Rooted in inquiry, observation, and direct perception.

Centres on authority—priests, gurus, institutions.	Free of authority; truth cannot be given by another.
Seeks comfort, promises salvation, offers escape from fear.	Faces fear directly; freedom from illusion is its essence.
Divides people into faiths, sects, and identities.	Unites in compassion; beyond labels, beyond divisions.
Rituals, ceremonies, repetitions mistaken for sacredness.	Silence, awareness, love, and clarity reveal the sacred.
Concerned with becoming something—attaining heaven, enlightenment, reward.	Concerned with being—seeing what is, living wholly now.
Produces conformity and obedience.	Awakens intelligence and responsibility.
Lives in the past, in memory and tradition.	Lives in the present, fresh and timeless.

*****

What Is Sacred?

1. The False Sacred

- People call sacred the cross, the temple, the mosque, the idol, the mantra.
- But these are created by human thought, by tradition, by repetition.
- What thought invents cannot be sacred, because thought itself is limited, conditioned, mechanical.
- To mistake the product of thought for the sacred is illusion.

2. The Beginning of the Sacred

- The sacred comes into being only when the mind is free of illusion.
- Illusion arises from desire, fear, belief, and projection.
- When the mind sees these clearly and ends them, it becomes still.
- In that stillness, untouched by thought, there is a sense of the immeasurable. That is the beginning of the sacred.

3. Silence and the Sacred

- Krishnamurti spoke often of silence—not the silence imposed by discipline, but the silence that comes naturally when thought is quiet.
- In that silence, the mind is not seeking, not clinging, not measuring.

- Out of that silence, something beyond words and measure is sensed. He called this the sacred.

4. The Sacred in Daily Living

- Sacredness is not apart from daily life.
- To live without violence, to see the beauty of a tree, to act with compassion—these are not separate from the sacred.
- If daily life is corrupt, greedy, and violent, visiting temples or chanting prayers does not make one religious.
- Sacredness is in living wholly, with love and attention, every moment.

5. The Sacred as Wholeness

- The sacred is not an object to be worshipped, nor an idea to be pursued.
- It is a state of being in which the self is absent.
- When there is no division between observer and observed, when there is pure perception, life itself is sacred.
- In that wholeness, there is beauty, compassion, and intelligence.

- *"The sacred is not in the temple nor in the word, but in the ending of the self."*
- *"Where there is silence, choiceless awareness, and love, there the sacred comes into being."*
- *"To live without corruption, without fear, without division—that is sacred."*

Summary:

For Krishnamurti, the sacred is not ritual, belief, or symbol. It is the state of a mind that is quiet, free of illusion, and filled with love. In that stillness, life is seen as whole, immeasurable, and sacred.

*****

The Sacred

The sacred is not in temples,
nor in words carved in stone,
nor in chants carried by the wind.

What thought has made
is not sacred.
What fear clings to,
what belief repeats,
is only shadow.

The sacred begins
when illusion ends.
When the self is quiet,
when thought no longer grasps,
when desire no longer blinds.

In that silence
there is a vastness,
untouched by time.

To see a leaf
with a mind that does not compare,
to listen to the cry of a child
without judgment,
to act with love,

without reward—
this is sacred.

It is not separate from life.
It is life
when lived wholly,
without division,
without fear.

The sacred is not sought;
it comes when the mind is still.
In that stillness,
the immeasurable is.

The False Sacred vs. The True Sacred

The False Sacred	**The True Sacred**
Built by thought: temples, idols, rituals, dogmas.	Beyond thought: discovered when the mind is silent.
Sustained by fear, belief, and tradition.	Born when fear, desire, and illusion end.
Divides: “my religion, my god, my ritual.”	Unites: no division, no label, only wholeness.
Repetition of words, chants, ceremonies.	Living silence, choiceless awareness, direct perception.
Promises comfort, reward, or salvation.	Needs no promise; is complete in itself.
Exists in time: built, maintained, decays.	Timeless: not created, not destroyed, immeasurable.

Separate from daily life, confined to ritual moments.	Present in daily living—love, compassion, integrity.
Product of conditioning.	Freedom from conditioning.

- **False sacred**: what thought invents, what tradition repeats, what fear clings to.
- **True sacred**: what arises in silence, in freedom, in love—beyond all measure.

*****

Choiceless Awareness Is Sacred

"The sacred is not found in temples or words, but in the silence of choiceless awareness."

What is sacred?
For centuries, human beings have called sacred that which is enshrined in temples, carried in books, clothed in ritual, or guarded by authority. But can what is made by thought, by human hands and human desire, be truly sacred?

The sacred is not what thought imagines, nor what belief dictates. That which thought builds is still within the field of the known, and the known is always limited. To call the projection of the mind sacred is illusion.

So where is the sacred to be found?

Look closely. Awareness, as we usually live it, is filled with choice: "This I like, that I dislike. This I will keep, that I will

resist." Such awareness is fragmented, conditioned by preference, coloured by the self.

But is there an awareness without choice? To observe without judging, without comparing, without the "me" interfering—this is choiceless awareness. It is a state of pure observation, where the observer and the observed are not separate.

When there is choiceless awareness, the mind is quiet. Not made quiet by discipline, not suppressed into silence, but quiet because the noise of choice and resistance has ended. In that stillness, there is a sense of vastness, wholeness, beauty.

That wholeness is sacredness. Sacredness is not apart from daily life; it is in the act of seeing without distortion, listening without center, living without the burden of yesterday.

To live in choiceless awareness is to live in communion with the immeasurable. And in that communion, life itself is sacred.

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What is sacred?

Is it in the temple, in the book, in the image shaped by hand and mind?

Can what thought has made ever be sacred?

Sacredness is not in belief, nor in ritual, nor in authority.

It comes when the mind is utterly still, not made still by will,

but still because there is no choice, no division.

Can you look without saying, “I like, I dislike”?

Can you observe without comparison, without the center of “me”?

When there is such choiceless awareness,

the observer is absent, and only seeing remains.

In that seeing there is a vastness, a beauty, a silence.

That silence is sacred.

And when the mind lives in such awareness,

life itself is sacred.

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The sacred is present only when the mind sees without choice, in the silence of pure awareness.”

“Choiceless awareness is not the way to the sacred; it is the sacred itself.”

“Where the observer ends and only seeing remains, there flowers the sacred.”

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Learning and Excellence

1. Learning is not Memorizing

- Krishnamurti said that most education makes us into machines for passing exams, repeating what teachers or books have said. That is not real learning.
- Real learning is not the accumulation of facts alone, but the ability to observe, to question, and to understand life directly.
- He urged students: *"Learn not only from books, but from nature, from relationship, from your own thoughts and feelings."*

2. Attention is the Key

- Excellence in learning comes through **attention**. When you give your whole mind, heart, and senses to what you are doing, there is no distraction, no division.
- Attention is not forced concentration. Concentration narrows and excludes; attention is inclusive, open, and alive.
- In attention, learning becomes effortless—you see clearly, understand deeply, and remember naturally.

3. Freedom from Fear

- Fear—of failure, punishment, comparison—blocks true learning. A frightened mind cannot be excellent.
- Krishnamurti advised students to see how fear arises from comparison ("I must be better than him"), from

ambition ("I must succeed"), and from authority ("I must obey").

- By observing fear without running away, the mind becomes free—and in freedom there is real intelligence.

4. Excellence without Competition

- He emphasized again and again: *excellence does not come through competition.*

- Competition may produce grades, rewards, or recognition, but it breeds jealousy, anxiety, and mediocrity.

- Excellence flowers when you love what you do—whether it is studying mathematics, playing music, caring for a plant, or building something with your hands.

5. Learning as a Lifelong Movement

- Learning is not limited to school years or textbooks. It is a movement that continues throughout life.

- To be excellent is to keep learning—questioning beliefs, observing oneself, understanding relationships, discovering beauty in nature and in silence.

- A mind that is always learning is fresh, alive, and creative.

6. Wholeness of Learning

- True education is not only about developing the intellect. It must also awaken sensitivity to beauty, compassion, and right relationship.

- If you are brilliant in academics but insensitive to suffering, Krishnamurti said, you are not truly educated.

- Excellence is the flowering of the whole human being—mind, heart, and body—in harmony.

- *"To learn is to observe yourself in relationship, in action, in thought, in every moment. Then learning is not separate from living."*

- *"Excellence is not becoming better than others. It is being the best you naturally are, without fear, without comparison, in freedom."*

Summary:

- Learn through attention, not through fear.

- Observe and question, don't just memorize.

- Love what you do—excellence is born of love, not competition.

- Keep learning as long as you live.

- Be whole—intelligent, compassionate, and creative.

*****

Passion for Learning

When there is passion to learn, you do not sit idly, waiting for someone else to instruct you. The flame of inquiry itself becomes the teacher. To know how to read and write is enough to begin; from there, the whole world opens before you.

Excellence is not born of compulsion, nor does it flower in the soil of reward and punishment. It arises when the mind is

aflame with interest, when the heart is moved by curiosity. A child who loves to discover does not need constant prodding; he will seek out books, ask questions, explore ideas, and learn from every encounter with life.

But our schools often dull this flame by making learning a duty, a ladder to success, or a path to security. In doing so, they kill the joy of discovery. True learning happens only when the mind is free—free to doubt, to question, to explore without fear of examination or failure.

Passion to learn is the seed of excellence. Where there is love for the subject, attention flowers naturally. And where there is attention, there is depth, clarity, and beauty.

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The Flame of Learning

When the heart burns to know,
you do not wait
for another to light the lamp.

The flame is already within—
a question that will not sleep,
a curiosity that will not rest.

Books open,
words speak,
life itself becomes a teacher.

Excellence is not a prize
to be given by another;
it is the flowering of passion,
the stillness of attention

that listens,
sees,
and learns without fear.

Where there is love for learning,
every page is alive,
every moment is new,
and the journey never ends.

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Education and the Birth of a New Society

1. Society is the Projection of Ourselves

Krishnamurti said: society is not separate from us. It is the reflection of what human beings are—their fears, ambitions, greed, and conflicts. If we want a new society, we must raise children differently, so that they do not carry the same old patterns into the future.

2. Parents as the First Educators

- Parents shape the foundation of a child's life.
- If the home is filled with quarrels, ambitions, and contradictions, the child absorbs them unconsciously.
- True parental role is not to impose traditions, careers, or beliefs, but to create an atmosphere of affection, security, and freedom to question.
- Parents must understand themselves first—because children learn far more from what parents *are* than from what they *say.*

3. Teachers as Awakeners of Intelligence

- Krishnamurti said teachers are not mere transmitters of information; they are co-explorers of life with their students.
- A true teacher helps the child to see without fear, to question authority, to observe themselves and the world clearly.
- The teacher's role is to awaken intelligence and compassion, not just to prepare students for exams or jobs.

4. Ending Fear and Comparison

- Both at home and in school, children are usually driven by fear of punishment and comparison with others. This destroys curiosity and joy.
- Parents and teachers together must help children learn without fear—without saying, *"Be like your brother"* or *"You must be first."*
- When there is no comparison, there is space for real excellence to flower.

5. Freedom With Responsibility

- Freedom does not mean permissiveness.
- Parents and teachers must give children the space to question, explore, and be themselves—but also help them see the natural responsibility that comes with freedom.
- Responsibility is not imposed from outside, but arises from understanding and care.

6. Education for the Whole Being

- True education is not only academic. It must include sensitivity to beauty, awareness of nature, understanding of one's own mind, and compassion in relationship.
- If parents and teachers emphasize only career and success, they are raising children to fit into a corrupt society.
- If they nurture intelligence and love, they help create a society that is peaceful, creative, and just.

7. A New Society Through New Children

- Krishnamurti said: *"It is no measure of health to be well adjusted to a profoundly sick society."*

- To build a new society, we must not simply adjust children to this one; we must help them to see its falseness and discover a different way of living.
- Parents and teachers together must be the soil in which such children can grow.

- *"The child is the future of the world. If you shape him in your fear and ambition, you are shaping a future of fear and ambition. If you help him to be free, you are giving birth to a new world."*
- *"The function of the teacher and the parent is to help the child to awaken intelligence and compassion, for only in that awakening is there a new society."*

Summary:

- Create homes and schools without fear or comparison.
- Live with integrity, so children learn by example.
- Awaken intelligence, not just memory.
- Give freedom with responsibility.
- Educate for the wholeness of life, not just career.
- Break the old conditioning, so children are not replicas of the past but the seed of a new humanity.

*****

To Teachers and Parents

The child is the seed of tomorrow,
tender, alive, immeasurable.

Do not mould him into your image,
do not burden him with your fears,
your ambitions, your unfinished dreams.

Let him question,
let him doubt,
let him see for himself.

Comparison poisons,
fear cripples,
authority blinds.

Give him freedom,
and with it, the fragrance of responsibility—
not imposed,
but born of love.

Teach not only from books,
but from silence, from beauty,
from the movement of the clouds,
from the song of the bird,
from the stillness of the mind.

You are the soil;
the child is the seed.
If the soil is rich with love,
with clarity, with compassion,
then the seed will flower
into a new humanity.

A society without corruption,
without violence,
without division,
begins here—
in the home,

in the classroom,
in the heart of the child.

*****

To Students

Do not accept,
do not imitate,
do not follow blindly.

The world will ask you
to compete,
to compare,
to become.
See the falseness of it,
and step away.

Learn—not only from books,
but from the whisper of trees,
the smile of a friend,
the movement of thought within you.

Excellence is not in rivalry.
It is in giving full attention
to what you love,
to what you do now,
completely, without fear.

Do not be afraid to be alone.
In aloneness there is clarity;
in clarity there is strength.

Freedom is yours—not tomorrow,
not at the end of a career,

but here, in seeing,
in questioning,
in understanding yourself.

Let love guide you,
not ambition.
Let intelligence, not comparison,
be the flame of your life.

Then you will not only be students—
you will be creators
of a new world.

*****

Raising Children in Freedom and Compassion

1. Raising Children in Freedom and Compassion

The family is the first school of life. It is here that the child meets love, authority, discipline, and relationship. Krishnamurti often said that if there is to be a new society, it must begin with how we bring up our children. A family rooted in fear, ambition, and comparison only repeats the old patterns of conflict. But a family nurtured in love and freedom can be the seed of a new world.

2. Love Without Fear

Krishnamurti said: the first requirement in a family is love that is free from fear.

- If parents discipline through fear, comparison, or punishment, the child grows with inner conflict.
- True love is not indulgence, not control, but care that gives space. A child must feel secure, not because of authority, but because of affection.

3. Freedom With Responsibility

He insisted: do not impose patterns of belief, tradition, or ambition upon children.

- When parents say, *"You must become this, you must succeed, you must carry our name,"* they burden the child with their own fears and desires.
- Freedom means the child can question, explore, discover. But freedom is not carelessness—it is accompanied by responsibility born of understanding, not fear.

4. Attention, Not Comparison

A major theme in his teaching: *never compare one child with another.*

- Comparison breeds jealousy and rivalry, both within the family and later in society.
- Each child is unique, with his or her own rhythm of growth. Attention to the child as they are—not as they should be—is the key to harmony in the family.

5. Parents Must Be Examples

Krishnamurti pointed out that children do not listen so much to words; they watch how parents live.

- If parents preach honesty but live in corruption, the child learns corruption.
- If parents talk of love but quarrel constantly, the child learns conflict.
- Therefore, the greatest responsibility of parents is to transform themselves. The family atmosphere of integrity and affection educates more than any schoolbook.

6. Education as the Whole of Life

He often said: education is not just schooling. It is the unfolding of intelligence, sensitivity, and compassion.

- Parents must help children see beauty in nature, understand their own emotions, and be sensitive to others.
- To raise a family well is to awaken in children a sense of the sacredness of life—not through rituals, but through daily living with care and awareness.

7. Ending the Cycle of Conditioning

Society conditions each new generation through ambition, competition, nationalism, and belief. Krishnamurti asked: *Can parents help children grow without such conditioning?*

- If the family is only a miniature version of society's greed and fear, the child will simply continue the cycle.
- But if the family is a place of freedom, questioning, and love, the child may grow into a human being who is intelligent, compassionate, and not corrupted by society's divisions.

- *"The greatest responsibility of parents is not to mould the child in their image, but to help the child to be free from fear."*
- *"To bring up a family is not to impose patterns, but to awaken intelligence and compassion."*
- *"Children learn far more from what you are than from what you say. Therefore, be what you would have them be."*

Summary:

- Love without fear; create an atmosphere of security through affection, not authority.
- Give freedom to question and discover, along with responsibility.
- Never compare children; give them full attention as they are.
- Parents must live the values they wish to see, not just preach them.

- Help children see the wholeness of life—beauty, intelligence, compassion.
- Break the cycle of conditioning; raise children who are free from fear, greed, and division.

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Sharing and the Seed of Cooperation

In schools and colleges, one sees students unwilling to share their books, notes, or even information about opportunities. Among professionals too, knowledge, skills, and experiences are often guarded rather than given. Beneath such withholding lies fear—the fear of survival, the anxiety of being left behind, the urge to compete, and the self-centeredness that arises when love is absent.

When love is absent, cooperation dies. Where there is comparison, there is always fear—fear of being smaller, fear of being overtaken. Out of fear grows selfishness, and from selfishness comes isolation.

Parents and teachers carry a great responsibility: not merely to instruct in subjects, but to awaken the heart to compassion and cooperation. Children must be helped to see that learning is not a weapon to get ahead of another, but a flame to be shared. To learn together, to question together, to grow together—that is education in its true sense.

I still remember my mother's words when classmates gathered at our home to study: "Exchange knowledge with them. Do not withhold. What you give will not be lost; it will only grow." In those simple words was the essence of cooperation.

The seed of cooperation must be planted in childhood—not through slogans, not through forced sharing, but through the

living example of parents and teachers who act with generosity. For only in freedom from fear, in the presence of love, can the young discover that life is not a race, but a communion.

*****

The Seed of Cooperation

A book unopened,
a note withheld,
a silence that hides
what could be shared—
this is the shadow of fear.

Fear whispers:
“If you give, you will lose.
If you share, you will fall behind.”
And so, the heart closes,
love withers,
and learning becomes a race.

But knowledge is a flame—
the more it is passed,
the brighter it burns.
What is given grows;
what is held withers.

Let the child see this truth
in the eyes of parent and teacher:
that to live is to share,
to learn is to grow together,
and in cooperation
is the flowering of compassion.

I still remember a day from my school years. I had joined a game of kabaddi, not knowing that some among the players had placed a bet on the outcome. When the matter came to light, my teacher noticed and corrected me, though I was innocent of it. At the time it felt less like blame, more like care.

In those days, teachers and parents shaped us at every turn. They did not confine their attention to lessons alone. They watched over our play, our speech, our conduct with one another. Every gesture, every word was an occasion to guide us—to be responsible, to be alert, to grow in character.

Such watchfulness is rare today. To guide with love is not to control, but to awaken sensitivity. When a teacher points out a mistake, not harshly but with genuine concern, the child learns without fear. He begins to see not only what he has done, but the meaning of his action. This awakens intelligence, which is far more valuable than obedience.

The true spirit of education lies not in transmitting information, nor in enforcing discipline, but in nurturing awareness. When there is love, even a small incident on the playground becomes a seed for growth. Then education is not a burden, but a flowering of the whole human being.

*****

I played a game,
unaware of the hidden bet.
The teacher's glance fell upon me—
it was not blame,
it was care.

In those days
teachers and parents watched
not only the book,

but the word, the play,
the gesture of the hand,
the tone of the voice.
Every moment
was a lesson in living.

To guide with love
is not to command,
but to awaken sensitivity.
Correction without fear
is a light upon the path;
it shows the child
not what to avoid,
but what it means to act,
to see,
to be responsible.

Education is not a burden of facts,
nor the weight of discipline.
It is the flowering of awareness.
In love,
even a game in the dust
becomes a doorway to life.

*****

Work as Love in Action

1. Work Is Not Separate from Life

Krishnamurti reminded us that one's job is not separate from one's living. If you live with greed, fear, or ambition, you will carry that into your work. So, the question is not only *how to work*, but *how to live*. A mind that is clear, attentive, and compassionate will naturally work without corruption.

2. The Nature of Corruption

- Corruption, he said, is not only taking bribes or bending rules—it begins much deeper.
- The moment you use your work as a ladder for self-gain, prestige, or power, corruption has entered.
- Corruption is the movement of the "me" that wants to become something at the cost of others.

To be free of corruption is to see this fact clearly in oneself—not to condemn, not to justify, but to observe it without choice. In that observation, the root of corruption withers away.

3. Comparison Destroys Excellence

- In the workplace, society trains us to compete: "Be better than your colleague, rise faster, earn more, win recognition."
- But comparison breeds envy, rivalry, and discontent.
- Krishnamurti said: *"When you compare yourself with another, you destroy yourself."*

Excellence is not born of competition. It arises when you give complete attention to what you do—whether it is teaching,

nursing, building, writing, or managing. That attention brings order, creativity, and beauty to the work itself.

4. Integrity in Action

To work without corruption is to act from clarity, not from self-interest.

- You do what is right, not because of fear of law or hope of reward, but because it is natural to live without deception.
- Integrity is wholeness—your thoughts, words, and actions are aligned. Such wholeness cannot be cultivated; it comes when the mind is free from division.

5. Work as Love in Action

Krishnamurti often said: when you love what you do, you never compare, you never seek to outshine others. Love gives its own order, its own excellence.

- A gardener who loves plants works with care, and that care is excellence.
- A doctor who loves healing works without exploitation, and that love is incorruptible.
- A teacher who loves children never compares one with another, and in that love there is true education.

6. The Larger Picture

In a world driven by corruption and competition, to live and work differently may seem difficult. But Krishnamurti reminded us: **one clear flame is enough to light the darkness**.

- If you work with attention, integrity, and love, you may not rise to the top in society's terms, but you will be free of fear and guilt.

- Such freedom is excellence in itself—it gives dignity to your life and inspires others.

- *"Do not compare yourself with another. Do not seek to become. Do what you love with all your heart; then in that very doing there is excellence."*

- *"Corruption begins where the self enters. When there is no self, there is no corruption."*

- *"Work is not for status or gain. Work is the expression of living intelligently, compassionately, without fear."*

Summary:

- Work is part of life—live clearly, and work will be clear.

- See that corruption begins in self-interest, not just in money.

- Stop comparing; attention itself brings excellence.

- Act with integrity—let thought, word, and deed be one.

- Let love guide your work; then no corruption, no rivalry is possible.

*****

"Where comparison ends, work becomes service, and service becomes love."

"Work is sacred only when done in freedom from reward, recognition, and self."

"When the self is absent, every act of work is love in action."

*****

Work as Love in Action

The work of healing is a service. Its true worth does not lie in prestige, comparison, or reward. To heal in the real sense is to act with choiceless awareness — attentive, compassionate, without expectation. In such awareness there is no measuring of one's work against another's, no seeking of recognition, no demand for return.

There is a story often told: A plumber once came to a doctor's house to fix some pipes. After finishing, he presented a bill for seventy dollars. The doctor, surprised, said, "Even I don't earn this much."

The plumber smiled and replied, "Yes, I know. When I was a doctor, I too couldn't earn this much — so I changed my profession."

We may laugh at the story, but it reveals how quickly the mind compares: one profession against another, one life against another. And wherever there is comparison, the essence of work is lost — envy grows, ambition distorts, and corruption takes root.

One may say, "My work demands more knowledge, more skill, more attention, therefore it is superior." But the moment superiority is claimed, division begins. The self wants

importance, and in that demand, the beauty of service is destroyed.

Work is sacred when it is done in freedom from comparison. It is sacred when it is performed with attention, with care, with love. Whether one heals, teaches, farms, or mends pipes — if it is done without the shadow of the self, without expectation, then work becomes service. And service, in choiceless awareness, is love in action.

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What is work?

Is it merely a means of earning, a way to establish oneself, to be recognized?

Or can work be an expression of care, of attention, of love?

We say, This work is higher, that work is lower. My work needs more knowledge, more skill, more responsibility; therefore it is superior.

But the moment you compare, you divide. And where there is division, can there be love?

Is not all work corrupt the moment the self enters — the demand for status, the search for reward, the hunger to be important?

When there is no comparison, no expectation, no shadow of "me," then whatever you do — healing a body, sweeping a street, teaching a child, tending a field — is complete in itself.

Then work is not a ladder of ambition, but a flowering of service.

And in service done without the self, love acts.

That love is sacred.

*****

One says:
My work is greater,
it needs more skill,
more knowledge,
more attention.

But the moment
you say greater,
you divide.
Division breeds pride,
envy,
and corruption.

A scalpel in the hand,
a broom in the hand—
both touch life,
both serve the whole.

The sacred is not in skill,
nor in title,
nor in superiority.
It is in the spirit of work
done without the self.

Where there is love,

no work is higher,
no work is lower—
all is service,
all is whole.

*****

They say the healer
is godlike.
But is not all work
sacred
when done in love,
when moved by compassion?

The moment profit and loss
become the measure,
the sacred is lost.

Where the self is absent,
every hand that serves—
doctor, teacher,
scavenger, builder—
is divine.

*****

"All work is sacred when love acts without the shadow of profit or self."

"It is not the profession that is divine, but the compassion in the act."

"When work is free of profit and loss, it becomes service, and service is sacred."

*****

Unemployment, Competition, and the Dignity of Living.

1. Seeing the Fact Without Fear

Krishnamurti would first say: do not run away from the fact. If you are unemployed, see it as it is—without blame, without self-pity. The mind immediately says, *"I am a failure. Others are succeeding. What will happen to me?"* That reaction brings fear and depression. He would ask: *Can you look at the fact without adding the weight of comparison and fear?*

2. Competition is the Disease

He often said that modern society is built on ruthless competition, and in such a world there will always be the successful few and the many left behind. If you measure your worth by this standard, you will suffer endlessly.

- Competition reduces human beings to machines.
- It destroys joy and dignity.
- It makes unemployment feel like personal failure, when in truth it is largely a failure of society.

3. Work Without Comparison

Krishnamurti emphasized: any work done with love, attention, and care has dignity. Whether one is teaching, sweeping, farming, repairing, or writing—if it is done without comparison, it is creative.

- The unemployed person may not have the "prestigious" job society values, but can still live with intelligence, learning, observing, and doing what is at hand wholeheartedly.

- Excellence is not in status but in *quality of living*.

4. Not Becoming, but Being

Society says, *"You must become successful."* But Krishnamurti points out that becoming is the root of frustration. If you fail to "become," you feel worthless. He asks: *Can you live without the demand to become? Can you see that your worth is not measured by your job title or income?*
When the mind is free from becoming, even unemployment is not a stigma; it is simply a condition to live with, and perhaps to act upon creatively.

5. The Opportunity in Stillness

He sometimes said: when there is no job, no external occupation, you have the rare opportunity to observe yourself, to understand fear, desire, loneliness. Such understanding is the beginning of true intelligence. Most people are too busy climbing to stop and look within. The unemployed, free of the rat race for a time, can discover a new dimension of living—if they do not sink into despair.

6. Compassion and Community

Krishnamurti also stressed that society must care. Unemployment is not just an individual's burden but a collective problem. Without compassion, no society can be sane. If we see that competition breeds misery, perhaps we can create systems where people support one another rather than discard the "unsuccessful."

- *"You are not what society says you are. You are not the job, the label, the success or failure. You are life itself, vast and immeasurable."*

- *"To live without comparison is to be free; and in that freedom there is great dignity, even in poverty."*

- *“Excellence flowers not when you succeed in competition, but when you live with attention, with love, with intelligence, whatever the outer condition.”*

Summary:

- Don’t identify yourself with failure.
- See competition as destructive, not as the measure of your life.
- Any work done with attention and love has dignity.
- Use this time to understand yourself deeply.
- Remember: life’s meaning is not in job titles, but in living with awareness and compassion.

*****

Property Inheritance and Psychological Inheritance

1. Property Inheritance: The Material Continuity

- In society, inheritance of land, money, or possessions is common. Parents naturally wish to provide security for their children.
- Krishnamurti did not condemn this fact, though he observed that excessive attachment to property creates conflict—within families and in society at large.
- Property inheritance is external. It can be measured, divided, disputed. Its dangers are greed, inequality, and the endless quarrels it generates.

2. Psychological Inheritance: The Invisible Burden

- Far more significant, Krishnamurti said, is the inheritance of the mind—the passing on of fears, beliefs, ambitions, prejudices, and patterns of thought.
- From childhood, parents and society condition the child: *"Be successful, be like your brother, believe in this, fear that."*
- This conditioning is the true bondage. It perpetuates division, competition, and violence in the world.

3. The Real Responsibility of Parents

- Parents may give property to their children—but if they also pass down fear, comparison, greed, and ambition, they have chained them to the past.

- True responsibility of parents is not only to provide materially, but to help children be free psychologically—free of prejudice, fear, and imitation.

- This requires parents themselves to be free, for children learn more from what they see than from what they are told.

4. The Continuity of Society

- Through property inheritance, society maintains its structure of wealth and power.

- Through psychological inheritance, it maintains its structure of conditioning and conflict.

- To bring about a new society, Krishnamurti said, we must question this psychological inheritance, not merely adjust its outward forms.

5. Freedom From Psychological Inheritance

- The central teaching: one must see that the inheritance of beliefs, fears, and ambitions is not inevitable.

- The moment you observe these movements in yourself—without judgment, without escape—there is freedom.

- In that freedom, you are no longer bound by the past; you live freshly, wholly, without carrying humanity's centuries-old burden.

- *"You may inherit property from your parents, but must you also inherit their fears, their prejudices, their ambitions? That is the real bondage."*

- *"To end psychological inheritance is to begin anew, to be free of the past. In that freedom lies the birth of a new mind, and therefore a new society."*

- *"The true gift a parent can give a child is not land or money, but the freedom to live without fear."*

Summary:

- **Property inheritance**: material possessions, often leading to conflict and inequality, but limited to the external.

- **Psychological inheritance**: the transmission of conditioning—fear, ambition, belief—which perpetuates human suffering.

- Krishnamurti's call: accept material inheritance as a fact, but *end psychological inheritance* through awareness, so that a new mind and a new society can be born.

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The Two Inheritances

You may inherit a house,
a field, a name,
jewels locked in a box,
land written in a deed.

These can be divided,
shared, disputed,
lost or gained.
They belong to the world of measure.

But there is another inheritance—
invisible, silent, heavy:

fear of failure,
the habit of comparison,
the burden of belief,
the ambition to become.

This inheritance binds you
more tightly than chains,
for it is carried in the mind,
passed from parent to child,
from teacher to student,
from yesterday into tomorrow.

Property may give comfort,
but psychological inheritance
breeds conflict and sorrow.

To see it clearly,
to end it in yourself,
is to break the continuity of fear.

Then life is no longer borrowed—
it begins anew,
fresh, unmeasured, free.

*****

Wholeness Is Health

1. Care for the Body

- The body is the instrument through which we live; neglecting it distorts the mind.
- Krishnamurti emphasized simple living: eating fresh, natural food, avoiding excess, keeping the body sensitive.
- He often said that indulgence, overwork, and stimulants dull sensitivity, while balance in food, rest, and movement keeps the body alive and alert.

2. A Quiet, Alert Mind

- A healthy life requires a mind free from fear, worry, and endless thought.
- Constant stress, ambition, and comparison drain energy and disturb the body.
- When thought is observed choicelessly, without resistance, the mind becomes quiet—this calm brings natural health.

3. Freedom from Psychological Conflict

- Most illness of the mind comes from conflict—the division between "what is" and "what should be."
- Striving to become, suppressing desires, chasing ideals—all of this creates inner tension.
- Living without self, without comparison, brings psychological well-being, which supports physical health too.

4. Sensitivity and Simplicity

- Health is not indulgence, nor harsh denial.
- To live simply—eating rightly, resting, moving, working with balance—makes the body sensitive.
- **Sensitivity is essential: a dull body and mind cannot see beauty or truth.**

5. Relationship and Love

- Health is also in relationship. Quarrels, jealousy, and isolation harm both body and mind.
- Where there is love—care without possession—there is inner harmony, which expresses itself in outer health.

6. Wholeness

- Health is not only the absence of disease.
- It is to live as a whole being—body alert, mind quiet, heart compassionate.
- In this wholeness, there is order, joy, and vitality.

- *"To live healthily is to live simply, with a body sensitive, a mind quiet, and a heart free of fear."*
- *"Health is not indulgence nor denial—it is balance, sensitivity, and wholeness."*
- *"Where there is love and freedom, there is true well-being."*

Summary:

Living healthy means:

- Care for the body with simplicity and balance.
- A quiet, attentive mind free of fear and stress.
- Freedom from psychological conflict.
- Living with sensitivity, love, and wholeness.

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Living Healthy

To live healthily
is not to indulge,
nor to deny.

It is to eat with care,
to move with lightness,
to let the body be simple,
sensitive,
awake.

Health is not in excess,
not in the chasing of pleasure,
nor in the harshness of control.
It is balance,
like a river flowing quietly,
like a tree growing in sunlight.

The mind too must be clear—
not burdened with fear,
not restless with comparison,
not heavy with the noise of becoming.

When thought grows still,
when the heart is free of jealousy and conflict,
the whole being breathes harmony.

To be healthy
is to live wholly—
body alert,
mind quiet,
heart filled with compassion.

In such wholeness,
life has order,
vitality,
and beauty.

*****

Wholeness is not an achievement—it is the fact that life is one, indivisible, when the fragment of the self is not. Compassion is not cultivated—it flowers naturally when the mind is free of fear and comparison. Freedom is not given by society, religion, or time—it is here, now, when the mind is silent, unburdened by becoming.

To live in wholeness, compassion, and freedom is not to withdraw from life, but to live it fully, without illusion. This is not an ideal, not a hope for tomorrow, but the only revolution possible: the ending of the self and the awakening of intelligence.

Then life itself is meditation.
Then living itself is sacred.

*****

The Root of Inequality

Governments everywhere are preoccupied with inequality. They speak of redistributing wealth, of providing equal access to education, health, and justice. Committees are formed, policies drafted, reforms announced. Such actions may bring temporary relief to the oppressed and the neglected, and perhaps that is necessary in the field of society. Yet, in all these efforts, something essential is missing.

The missing factor is the very source of inequality—the "me."

Where there is "I," there is division.
Where there is division, there is conflict.
The seed of inequality is in the soil of the self.

Inequality in Consciousness
Inequality is not only a matter of economics or politics. It begins within the human mind itself. The "me" is born of thought: a center made up of memories, ambitions, comparisons, and desires. Out of this center, division arises—*I and you, we and they, my class and your class, my belief against your belief.*

The "me" is always measuring. It says, *I am this, I must become that. I am inferior, I must be superior. I am poor, I must be rich. I am unknown, I must be recognized.* This endless movement of becoming creates the very fabric of inequality. The outward divisions of society are only the projection of this inward structure.

Comparison is the wound that never heals.

To look without comparison
is to touch the wholeness of life.

The Futility of Outer Reform Alone
Governments may pass laws to reduce poverty, to open opportunities, to correct historic injustices. But if the mind continues to operate from the center of self-interest, new forms of inequality will immediately appear. One class will rise over another, one ideology will dominate another, one nation will exploit another.

To reform society while ignoring the root in the human mind is like trimming the branches of a poisonous tree while feeding its roots. The tree may appear altered, but its fruit remains bitter.

The mind that seeks to change the world
without changing itself
only builds new prisons with new names.

The Seeing of the Root
What matters is not merely the outer program of equality but the seeing of this inner fact—that the "me" is the creator of division. The observer is not separate from the observed; the thinker is not apart from thought. To see this directly, without judgment or escape, is to come upon a silence in which comparison ends.

In that silence, there is no superior or inferior. There is no race to become something greater, no humiliation in being what one is. There is only the wholeness of life, unbroken by the walls of self.

When the "me" ends,
the mind is vast and quiet.

In that quiet,
all beings are equal.

A Revolution Beyond Policy
The real revolution is not in replacing one system with another. It is not in substituting one ruler for another, or one ideology for another. The true revolution is the ending of the "me" as the center of living.

When that ends, there is equality—not imposed, not legislated, but arising naturally. Work is no longer a competition for status but an expression of care. Relationship is no longer a field of demand but a communion in freedom. Love is no longer possession but a flame that burns without motive.

Love is equality.
In love there is no higher or lower,
no success or failure.
There is only the sacredness of being.

The Ending of Inequality
Governments will continue their work, as they must. But unless each one of us sees the truth of the self-created "me," inequality will endlessly take new shapes. To live without that burden is to discover a sacred equality—the equality of being, of compassion, of life itself.

It is in this ending of the "me" that inequality, in its deepest sense, comes to an end.

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Man has always sought security in systems. One age produces monarchy, another feudalism, another capitalism, another socialism, another communism. Each claims to bring

order and justice. Each claims to free man from oppression. Yet beneath these banners the same struggle continues—ambition, power, greed, fear.

Capitalism speaks of freedom, but often it is the freedom for a few to dominate through wealth. Socialism speaks of equality, but too often equality is imposed by authority, and freedom withers. Communism proclaims brotherhood, yet it is built on ideology, and ideology soon hardens into tyranny.

The system is never the root of the problem. It is man who creates the system, and man himself is divided, ambitious, conditioned. If the mind is greedy, whatever structure it builds—capitalist or communist—will reflect that greed. If the heart is violent, then even in the name of equality there will be oppression.

Real revolution is not changing one ism for another. Real revolution is the ending of violence, greed, and ambition in the human heart. Without that inward change, no outward structure can bring peace.

When there is freedom from conditioning, when the mind is not bound to ideology, then relationship, work, and society flower in compassion. This is neither communism, nor socialism, nor capitalism. It is the flowering of intelligence beyond all systems.

*****

On Marriage

"To see one's partner without the shadow of yesterday is the beginning of love and the renewal of relationship."

What is it that sustains a relationship? Is it habit, is it law, is it the weight of tradition? These may hold two people together outwardly, but inwardly they often bring conflict, boredom, and sorrow. What gives marriage meaning is not the bond itself, but the quality of relationship between two human beings.

Most of us do not meet one another directly. We meet through the images we have built—memories of what was said yesterday, expectations of what should happen tomorrow, judgments, comparisons. These images stand between two people like walls. Then it is the image that relates to the image, not the living person to the living person. To see your wife or husband freshly, without the shadow of yesterday, is the beginning of love.

Love is not possession, not the clinging of fear. The moment you hold the other as "mine," jealousy and dependence are born, and with them comes conflict. Love flowers only in freedom. And freedom is not indifference; it is the freedom from the known, freedom from the self, freedom from ambition and comparison. Only in such freedom can relationship be whole.

Relationship withers when it is based on expectation—when we look to the other to complete us, to secure us, to give us constant satisfaction. Expectation inevitably leads to disappointment. But when there is attention—listening, watching, caring without demand—there is harmony.

Attention arises naturally where there is affection, where there is observation without the observer.

The self, the "me," with its endless demands for recognition and comfort, is the real destroyer of relationship. Where the self is dominant, there is division: "my pleasure," "my hurt," "my way." When the self is quiet, when it does not interfere, then there is communion.

In such communion there is responsibility—not the responsibility imposed by society or tradition, but the natural responsibility of love. Love itself is responsibility. When there is love, there is care, protection, sensitivity, and an effortless sense of belonging.

Love is not carried over from yesterday. It is not secured by vows or preserved by memory. It must be new each moment—alive, fresh, like a flame that renews itself. Only then can marriage have meaning. Without this renewal, it becomes a repetition, a cage of habit.

So, to sustain marriage is not to follow a formula, not to practice an ideal, but to live in awareness. To look at one another without image, without memory, without the burden of the past—that is love. And where there is love, relationship is alive, and in that aliveness there is the sacred.

*****

Do you see her,

do you see him,

through yesterday's shadow,

or with eyes that are new?

The past builds its walls:
memory of hurt,
echo of pleasure,
the image of what should be.
And through those walls
there is no meeting.

Love is not possession,
not the whisper of fear,
not the burden of demand.
It flowers in freedom—
a freedom that cares
without clinging,
that listens without centre,
that observes without the observer.

The self says, “I must be fulfilled.”
And in its cry,
division is born.
But when the self is quiet,
the heart meets the heart,
and communion begins.

Love is not carried from yesterday;

it is alive only now.

Like a flame it renews itself,

fragile, tender,

yet stronger than habit.

Marriage has meaning

only when this flame is tended

in choiceless awareness.

Then each day is new,

each meeting is sacred.

*****

On Divorce

"Divorce is not the ending of love, but the ending of illusion when love is no longer there."

Divorce is not merely the breaking of a law, the signing of a paper, the dissolution of a social contract. It is, at its root, the ending of an illusion. For where love is absent, the bond is already broken, though society may still bind.

To live together without love, out of fear or habit, is to live in falsehood. And to end illusion is not cruelty—it is honesty. In honesty there is clarity, and in clarity there is compassion.

Love cannot be commanded by vow, nor preserved by promise. If love flowers, separation does not arise; if love withers, no law can revive it. The fact must be seen: either there is love or there is not.

When there is bitterness, blame, or resentment, divorce becomes another wound. But when separation comes through clear perception—when one sees without distortion that love has ended—then it need not be conflict, but simply the ending of what is false.

In that ending there is the possibility of a new beginning. The heart, no longer burdened by illusion, may once again be free to discover what love is.

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Divorce is not merely

the breaking of a form,

the tearing of a paper,

the end of a vow.

It is the ending of illusion—

that dependence is love,

that possession brings joy,

that habit is sacred.

When love is absent,

the bond is already broken.

To remain bound
is to live in falsehood.

The ending of illusion
is not cruelty,
but honesty.
And in honesty
there is compassion.

If separation comes,
let it not be escape,
not bitterness,
not the wound of blame.

Let it be the clear seeing
that love cannot be preserved by vow.
Then divorce is not the death of love,
but the death of illusion.
And in that ending,
the heart may once again
flower in truth.

*****

The question is never merely of staying together or parting, but whether there is love. Where love is, union flowers naturally; where it is absent, separation is only the ending of illusion.

Both marriage and divorce are secondary. What matters is love—whether it is alive from moment to moment, or lost in the shadows of memory and fear.

*****

On Peace

1. Peace Is Not the Opposite of War

- Most people think of peace as the absence of war, or the opposite of conflict.
- Krishnamurti pointed out: the opposite contains its own contradiction. If peace is only the opposite of war, then it still depends on war for its meaning.
- True peace is not the outcome of violence—it is something altogether different.

2. Peace Cannot Be Made

- Governments, religions, and organizations talk of "bringing peace." But peace created by agreement or force is fragile, temporary.
- Peace cannot be manufactured or imposed—it comes only when conflict ends at its root.

3. The Root of Conflict

- Conflict begins in the human mind—in comparison, ambition, jealousy, belief, nationalism.
- As long as there is division—me and you, my country and your country, my belief and your belief—there can be no peace.
- To seek peace while continuing these divisions is illusion.

4. Inner Peace and Outer Peace

- Many talk of "inner peace" through meditation, prayer, or retreat. But if this peace is merely an escape, it is not real.
- True peace within is not escape—it is the ending of fear, desire, and the self.
- When the individual is free of conflict, relationship becomes harmonious, and society too may reflect peace.

5. Peace and Love

- Peace is not passivity, not indifference.
- Where there is love, there is peace—not as an idea, but as a fact.
- Love without possession, without division, without fear is the ground of peace.

6. Peace as Living Now

- Peace is not in the future, not after reform, not after becoming.
- It is in living fully aware, now, without division, without conflict.
- In that state of choiceless awareness, the mind is silent—and in that silence, there is peace.

- *“Peace is not the outcome of war, nor the gift of politicians. Peace comes only when the self ends.”*
- *“To have peace, one must live without division. When there is love, peace flowers naturally.”*
- *“Peace is not in the future; it is in the present, when the mind is utterly still.”*

Summary:

Peace is not something to be achieved. It is present when:

- The self ends.
- Division and comparison cease.
- There is love, compassion, and silence.

*****

Peace

Peace is not the silence
after guns are quiet,
nor the treaty signed
on paper already stained with blood.

Peace is not the opposite of war,
not the dream of tired minds,
not the promise of tomorrow.

Peace is when the self is absent—
when comparison ends,
when envy and ambition fall silent.

It is the stillness of a mind
that does not divide,
that does not belong to one flag,
one creed,
one possession.

Peace is in love
that holds nothing,
that asks nothing,
that simply is.

In the hush of evening,
in the watching of a leaf,
in the heart free of fear—
peace flowers.

Not made,
not sought,
not given by another—
but born when the mind is quiet,
whole,
and free.

*****

False Peace vs. True Peace

False Peace	**True Peace**
The pause after war, a fragile truce.	The absence of conflict at its root.
Created by treaties, laws, agreements.	Arises naturally when division ends.

Based on control, suppression, or compromise.	Born of freedom, not imposed by will.
An escape into rituals, meditation techniques, or ideologies.	A living silence when the self is absent.
Seeks security through belief, nation, or group identity.	Free of all identities; sees life as one.
Temporary, dependent on circumstances.	Timeless, whole, not dependent on conditions.
Exists only in words, hopes, or promises.	Found in daily living with awareness and love.
Leaves the self intact, disguised as "seeker of peace."	Ends the self; where love is, peace flowers.

- **False peace** is created, imposed, or imagined—it is fragile, temporary, and rooted in division.
- **True peace** comes when the self ends, when love and wholeness are present, and the mind is free of conflict.

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“Where there is love, do what you will, it will be right.”

“In the space of silence, everything is contained—
the whole of life, the movement of the stars,
the beauty of the earth, the sorrow of man.”

“When the mind is completely still,
love and compassion are.
In that stillness,
that which is timeless, sacred, immeasurable
comes into being.”

LIFE'S COMPANION

Inspired by the spirit of Jiddu Krishnamurti, these reflections are like mirrors—openings into silence. They speak of love and freedom, of sorrow and compassion, of peace and the sacred.

Dr. Venkata Rao Potluru is a surgeon, teacher, and writer whose life spans service in both war and peace, a deep inquiry into the nature of existence, and a steadfast commitment to sharing wisdom. Inspired by the teachings of Jiddu Krishnamurti, his writings invite awakening to awareness, compassion, and freedom in the midst of daily living.